

# Calvinist Contact

A Reformed Weekly

OCTOBER 25, 1991/47th year of publication/No. 2279

## Religious tolerance seems to be increasing in Cuba

Bill Fledderus

ST. CATHARINES, Ont. — Christians and other religious believers are now officially allowed to join Cuba's Communist Party. The policy change was effected at Cuba's fourth Communist party congress, held Oct. 11-14 in Santiago de Cuba, 800 kilometres east of Havana.

Joiners, of whatever religion, must still be "revolutionary," according to Cuban president Fidel Castro, and defend the nation and socialism. "Now nobody can accuse us of discriminating against anyone," he added in an Oct. 14 speech.

While Communism is theoretically an atheist political creed, Castro's version has always been a little unorthodox. The presence of over 50 protestant congregations — with legal status, bank accounts and property — has attested to the fact for many years.

### Reduction of discrimination

While you likely won't see Christians lining up at the door of Communist party headquarters for membership, notes David Hamid, the policy change is a gesture which shows Cuba's government is working to reduce

discrimination against believers. Hamid is the co-ordinator of Caribbean and Latin American missions for the Anglican Church of Canada.

The move can also be construed as an attempt at damage control, according to Rev. Jim Dekker, pastor of Covenant Christian Reformed Church (CRC) in Edmonton and former missionary to Latin America. Many party members were already having their children baptized anyway, and now they can do so without fearing reprisals.

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Raymond Schraa celebrates his 63rd birthday by taking a plunge — a long one. .... p. 10  
American ethicist, naturalist and poet Henry David Thoreau tried to 'steer life with his own hands'. .... p. 11  
Flu vaccines are better than ever. If you are elderly or in another high risk category getting a flu shot is a wise move. .... p. 13

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## CBC more critical of Bush than of Hussein, says news assessment



Robert VanderVennen

TORONTO, Ont. — CBC-TV reported twice as many negative as positive statements on George Bush in its coverage of the Gulf War, making it more critical of Bush than of Saddam Hussein, says the National Media Archive as part of its evaluation of Canadian network TV reporting on the Middle East crisis.

The CTV network gave slightly more positive than negative statements on Bush. The American media gave positive evaluations of Bush 64 per cent of the time. *Media Monitor* argues that in the U.S. "the crisis has been presented as a personal struggle between George Bush and Saddam Hussein."

Canadian reports also focused a great deal of attention on the American and Iraqi leaders. In the U.S. media, six of seven judgments on Saddam were negative. CBC, in contrast, presented positive reports on Saddam one-third of the time.

The majority of assessments of the national leaders presented on TV came from media reporters themselves, rather than from the public or interest groups.

CBC tended to report on the extent of Saddam's support in the Arab world and on his domestic achievements, like his bringing clear water, electricity and freer education to Iraq. Paul Workman reported, "Saddam Hussein remains a hugely popular Arab here."

Canadian television gave very little attention to the history of the Middle East, says the Archive, though the

region's social aspects were presented on almost one-fifth of the coverage on CTV and CBC.

### Should journalism be objective in war time?

An important issue on which the Media Archive reflects is what role the traditional posture of objective journalism should play during a war time crisis. William Christian of Guelph University asks in a *Globe and Mail* editorial whether balanced coverage is fair, reasonable and just in war time as it is in peace time. Obviously war reports from military sources will not be objective and unbiased.

Media Archive calls attention to criticism that Canadian foreign affairs reporting draws heavily on the same sources as American media and hence lacks a Canadian dimension. It is interesting to note that in reporting on the recent Soviet coup, for instance, both CBC and CTV recapped the significant events in the Soviet Union, then provided reaction from the international community, and last of all gave Canadian reaction. This tends to undermine the Canadian dimension to international events, says the Archive, giving the impression that Canada simply follows the international community.

## It's not my problem...?

Marian Van Til

*You don't need to worry about what's going on in South America's rain forests because they're so far away, right? WRONG! The health of the Amazon rain forests is crucial to the health of the environment in your part of Canada or the U.S.*

*Why? Because God created everything beautifully and intricately interrelated and the rain forests have the most diverse ecosystems on earth, home to at least 50 per cent of all types of living things — as many as five million species! And the rain forests play a vital role in cleansing Earth's atmosphere by removing up to a quarter of the world's carbon dioxide pollution, thereby, many scientists believe, acting as a deterrent to global warming.*

*Yet those forests are (still, despite attention to the problem) being destroyed at the unconscionable rate of almost 140 acres a minute!*

*Well, we can blame the South Americans for the severity of the problem, right? Wrong again. We in the "developed" world account for 80 per cent of the rain forest material traded on the international market, including beef, paper, minerals and teak. So not*

*only is that destruction the problem of Brazil and its neighbours, it's ours too.*

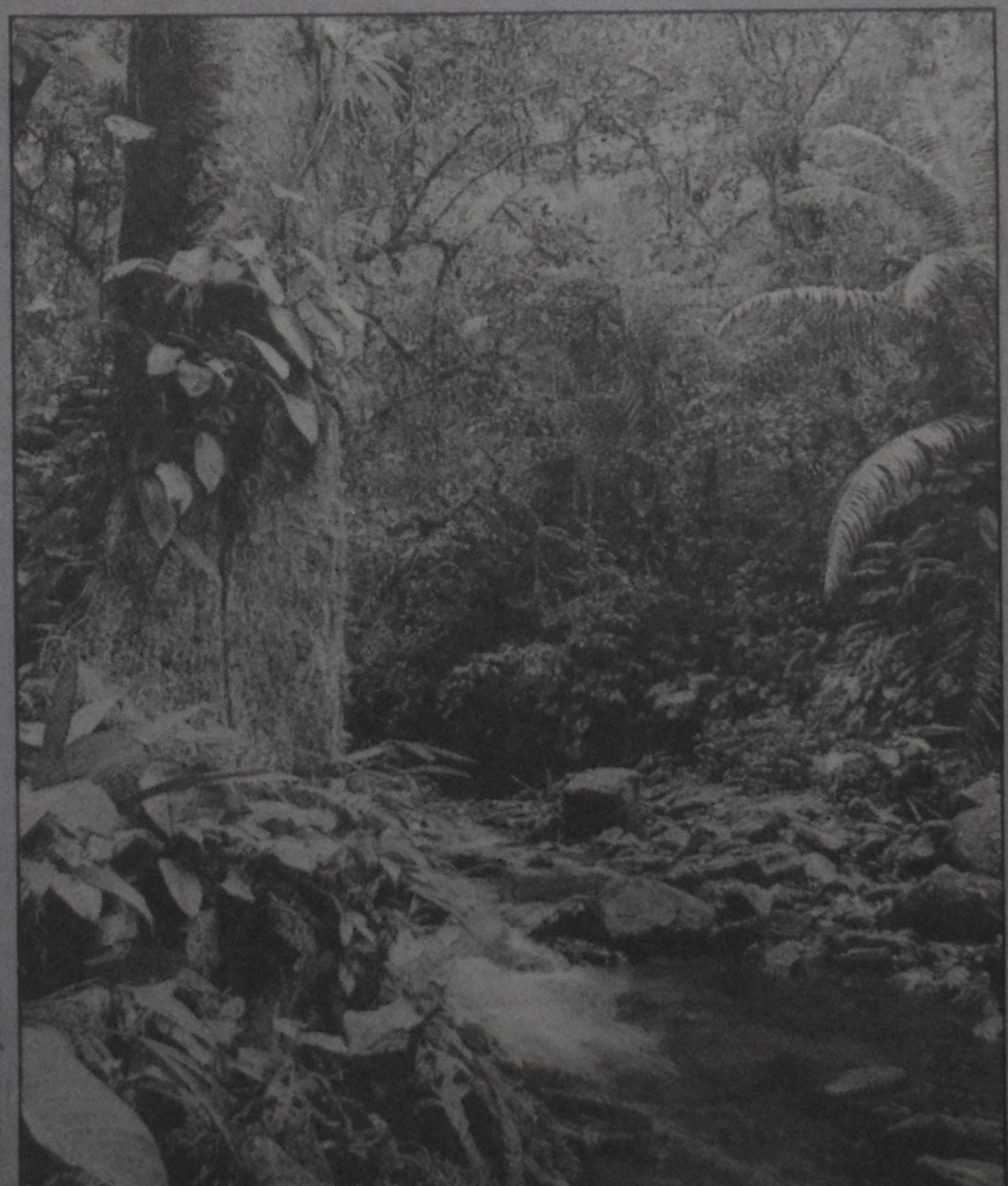
*It sounds pretty hopeless. What can be done?*

*You can learn to buy only rain forest goods that are produced in an ecologically sustainable way; you can support the exposure of companies most responsible for rain forest destruction; you can write your MP's congresspersons and other legislators about your concerns, asking your government to make sure it isn't contributing to the problem, and to put pressure on those who are; you can join one of the reputable environmental groups who makes it their business to expose and try to elevate such problems, and who will inform you about what's going on environmentally and will act on your behalf; you can earnestly pray for environmental restoration efforts, personally participating in those efforts when possible.*

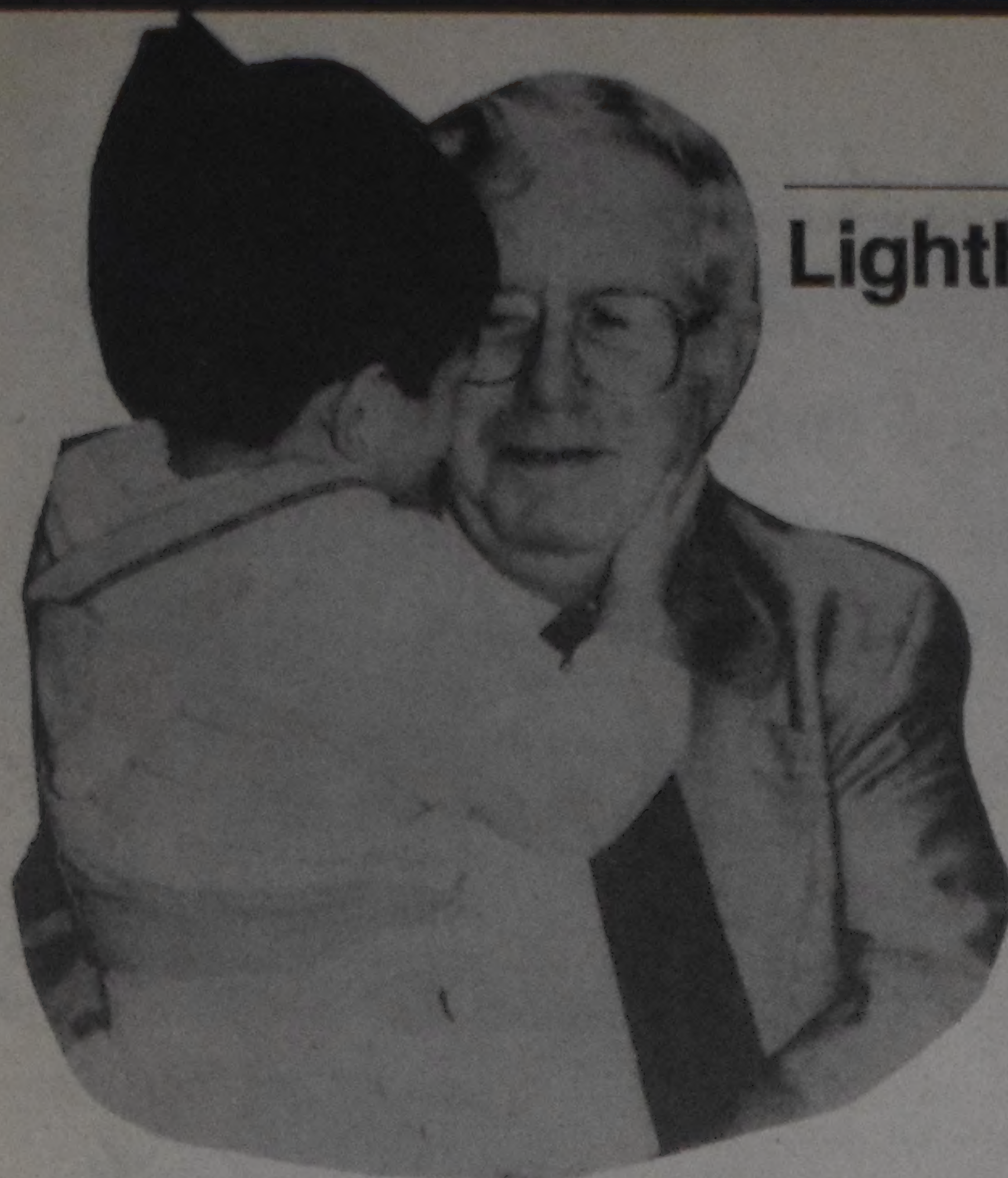
*This is our Father's world. But he's given us the privilege of being responsible for it. Will he say when he looks at our "dominion" and "subduing" of his earth, "Well done, good and faithful servant?"*

*Some statistics above provided by Greenpeace.*

Amazon rain forest







**Adrian Vandenberg**

TORONTO — Lighthouse, an inner-city ministry on Bathurst St. in Toronto, has reasons to celebrate: a fourth staff member, Peter Harrington, has been hired.

Peter Harrington was a "customer" at the Lighthouse early this year, during the thick of the recession. After getting a load of groceries he said that he

would return to lend a hand. He had just arrived from the East coast, was without a job and pointed out that he would need a little time to set himself up first.

He returned three weeks later and has been a full-time volunteer ever since. As of August 1 he became a full-time staff member, thanks to a grant from Operation Manna.

## Lighthouse celebrates new worker

Harrington is originally from Newfoundland. He "immigrated" to the Canadian mainland as a child and grew up in Toronto. Now in his mid-50s, Harrington brings a wealth of social service and journalism experience to his new job.

According to director Vandenberg, "With his love of people from various cultures, his organizational skills and his 'Newfie' sense of humour,

Harrington has become a true blessing to the Lighthouse ministry."

Vandenberg points out that Harrington has "a genuine, straightforward love for the Lord Jesus. He is a member of a Salvation Army Harbour Light congregation in West Toronto, where he often plays the piano during worship services. Once in a while when I arrive in the morning for work,

I find him playing one of his favourite hymns on the Lighthouse piano."

Harrington will be employed as Lighthouse's neighbourhood services co-ordinator, responsible for overseeing the operation of the food bank and clothing department. He will also be responsible for initiating a new life-skills and employment support program.

## Greater opening for Cuban church

....continued from p. 1

Other observers have pointed out that the move is an attempt by Castro to broaden his base of support in a time of crisis. With the recent upheavals in the former Soviet block, Cuba has lost the support of many of its former trading partners and political allies.

More cynical observers suggest that Castro is trying to co-opt the independent spirit of Cuban churches to strengthen the Communist party's hold on power.

According to Dekker, the move is a sign of improving relations between church and state over the past six or seven years. He points to the work done by Jose Carneado, Castro's minister for religious affairs, and members of the Cuban Ecumenical Council (CEC) representing a great many Cuban churches, including Methodist, Anglican and Presbyterian ones.

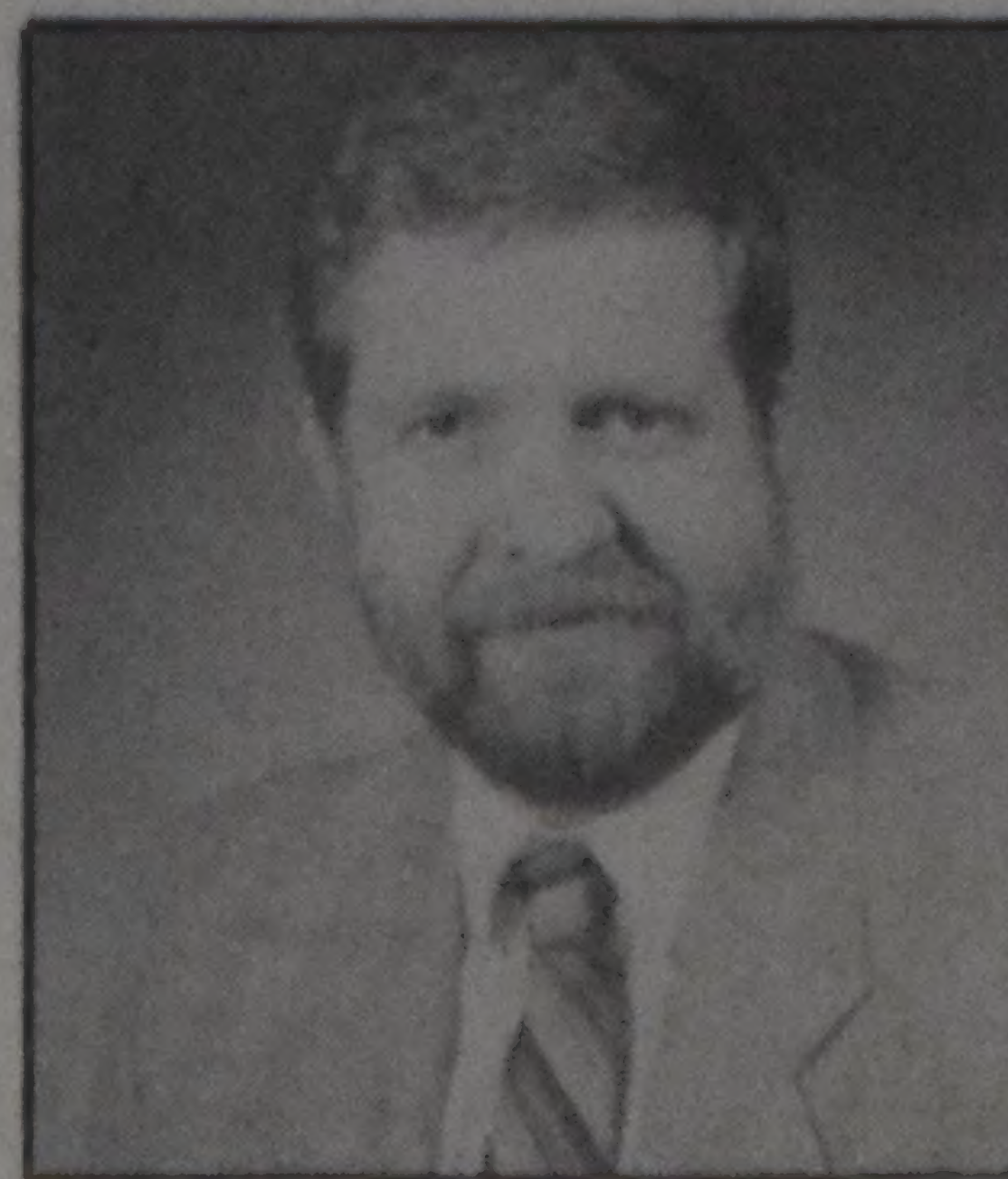
Tom De Vries, Latin American director for Christian Reformed World Missions, points out that this decision is a direct result of an April 2, 1990, meeting between government and the CEC. "It's definitely more of

an opening for Christians," he says.

De Vries adds that he knows little more than what he has been reading in the newspaper, since it is impossible to contact CRC workers in Cuba. He points out that Christians are still not free to evangelize openly in Cuba, and that they are closely watched. The three Cuban Christian Reformed Churches have a membership of 500 but also a much larger number of interested Cubans on their fringe.

Hamid says that many Christians in Cuba appreciate the work that the communist government has done in terms of free and universal health care and education, in terms of housing and in terms of the equalization of wealth, and would be sad to see them go as a result of the present crisis.

Father Denis Castonguay of Havana reports that 3 million Cubans — roughly a third of the population — have received Catholic baptism, but that only 150,000 attend mass regularly. He jokes that in Cuba a lot of people believe in Christianity but do not practise it, while many practise communism but do not believe in it.



## Family Business



## Investing in our future!

**Jake Kuiken**

A perennial problem for many social and human service agencies is the difficulty they encounter trying to convince corporations, foundations, governments and the public-at-large that adequate funds should be made available for their programs. And tremendous amount of energy is expended in maintaining funding levels once a source has been established.

A primary reason for the difficulty is the widely-held assumption that funding social and human services requires a healthy and prosperous economy as a prerequisite. Only when the economy is producing sufficient profit can a society really afford the luxury of providing the funds necessary for the social well-being of those who are least fortunate.

On July 7, 1991, the CTV program "Question Period" featured the former Finance Minister, Michael Wilson, who made the following comment. "In order," he said, "to have our social programs, we need to have a strong economy first." In this instance he used it to defend the government's preoccupation with the national economy and with keeping excess GST revenues. In the meantime, he suggested, the government will not consider a guaranteed annual income or keep the PC's promise to introduce a national day care program before the next election.

### We shoot horses, don't we?

Wilson's comment is one I have heard too often. And in order to put a merciful end to a rather futile debate, I've occasionally resorted to the suggestion by saying "If we don't want to help those in need, we should just shoot them! After all, we shoot horses we can't help!"

There is another approach I've used at times; it is more productive. It challenges the assumption that economic goals must be achieved before we can afford to spend money on social and human services programs.

An interesting study is taking place in Ypsilanti, Mich., called the "Perry Preschool Program." This longitudinal study has been underway since 1962 and involves 123 black children from families of low socio-economic status. The study was designed to provide a periodic comparison of a group of children who attended a high quality early childhood

preschool program at three and four years of age with a matched group of children of the same age who did not attend such a program. Extensive study of these children was designed to take place at ages 8, 15, 19 and 26 to permit a full evaluation of the benefits of the program.

The authors summarized their findings as follows when the children were 19 years old: *The rates of employment and participation in college or vocational training were nearly double for those with pre-school as compared with those without preschool. For those who attended preschool, the rate of teenage pregnancy and the per cent of years spent in special education classes were slightly over half of what they were for those who did not attend preschool. Preschool attendance led to a reduction of 20 per cent in the detention and arrest rate and nearly that much in the high school dropout rate. Those who attended preschool also did much better on a functional test of competence.*

The most fascinating part of this study is that the outcome challenges Mr. Wilson's assumption in a fundamental way. These scientifically validated findings strongly support the opposite conclusion. Apart from the obvious human benefits, an investment in high-quality pre-school program provides remarkable economic benefits. It does so in two ways: first, long term spending on the cost of the social safety net is reduced; and second, economic productivity is enhanced.

### A sevenfold return on investment!

In a 1987 speech to the U.S. National Association for the Education of Young Children in Los Angeles, David P. Weikart, one of the principal investigators of the Perry Preschool Program, made the point that no reasonable investor could ignore the potential for a life-time return on investment of sevenfold. That is the estimated present economic value of the benefits of attending a high quality pre-school program.

Yet, Michael Wilson is just one of many public leaders who happily ignores the obvious, namely, that our social well-being is the basis for a truly productive economy!

*Jake Kuiken is a social worker who lives and works in Calgary.*

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Zimbabwe residents were treated to the presence of assorted Commonwealth heads of state among which was Monsieur himself — shaking hands with the Queen no less. Monsieur threatened to cut off Canadian aid to countries which harboured human rights abuses. Back home the Liberals challenged the prime minister to match his rhetoric with action. The opposition failed to recognize that Canada has already done that. Kenya was black-listed and assistance to that and other countries with similar poor human rights records was cut.

The Commonwealth nations are trying to find out what it really is that they're supposed to be doing. Nobody seems to have a clear picture of that. Well, I think it's always a colourful gathering. Furthermore, "How good and pleasant is the sight when brethren make it their delight to dwell in blest accord...." Monsieur, by the way, is cutting his attendance at the conference short in order to make unity speeches to business audiences in Toronto and Montreal.

After a century of a flag to call their own, the RCMP is throwing tradition to the wind. Literally! New RCMP flags are being designed for each of the ten provinces and the two territories. I bet at least one of those flags will have a "real movie Mountie" on it.

The parliamentary committee which is conducting hearings on the constitutional proposal does not want to hear any ranting and raving from disgruntled Canadians. So said its co-chairperson, Tory M.P. Dorothy Dobbie. "It is not a giant bitch session," she said. I have said it often Dorothy, but to no avail. Polls on the eventual outcome of the constitutional proposals outnumber Elizabeth Taylor's weddings and Yugoslavia's cease-fires combined.

As always, there's good news and bad news. Let's have the good news first: the International Monetary Fund predicts that Canada will have the strongest economic growth rate of any of the Group of Seven major industrialized countries in 1992. A growth of 3.8 per cent after accounting

for inflation is expected. There was a slight dip of 0.4 per cent in the unemployment rate in September. Now the bad news. It comes from the battle of the budget. The real public debts of our nation is as follows:

Federal debts: \$460 billion  
Provincial debts: \$290 billion  
Municipal debts: \$46 billion  
Unfunded Canada Pension: \$320 billion

Which all adds up to more than anyone could eat in ice cream on a lazy Saturday afternoon. More than one trillion, to be a bit more exact.

An evil union has been consummated: Coca Cola and Nestle have agreed to jointly sell cold coffee in cans. Barf!

Is Jean Chretien becoming *numero uno* in our hearts again? Apparently, yes. The federal Liberals hold a two-to-one lead over their nearest rival. The NDP cartoonists are already practising crooked smiles.

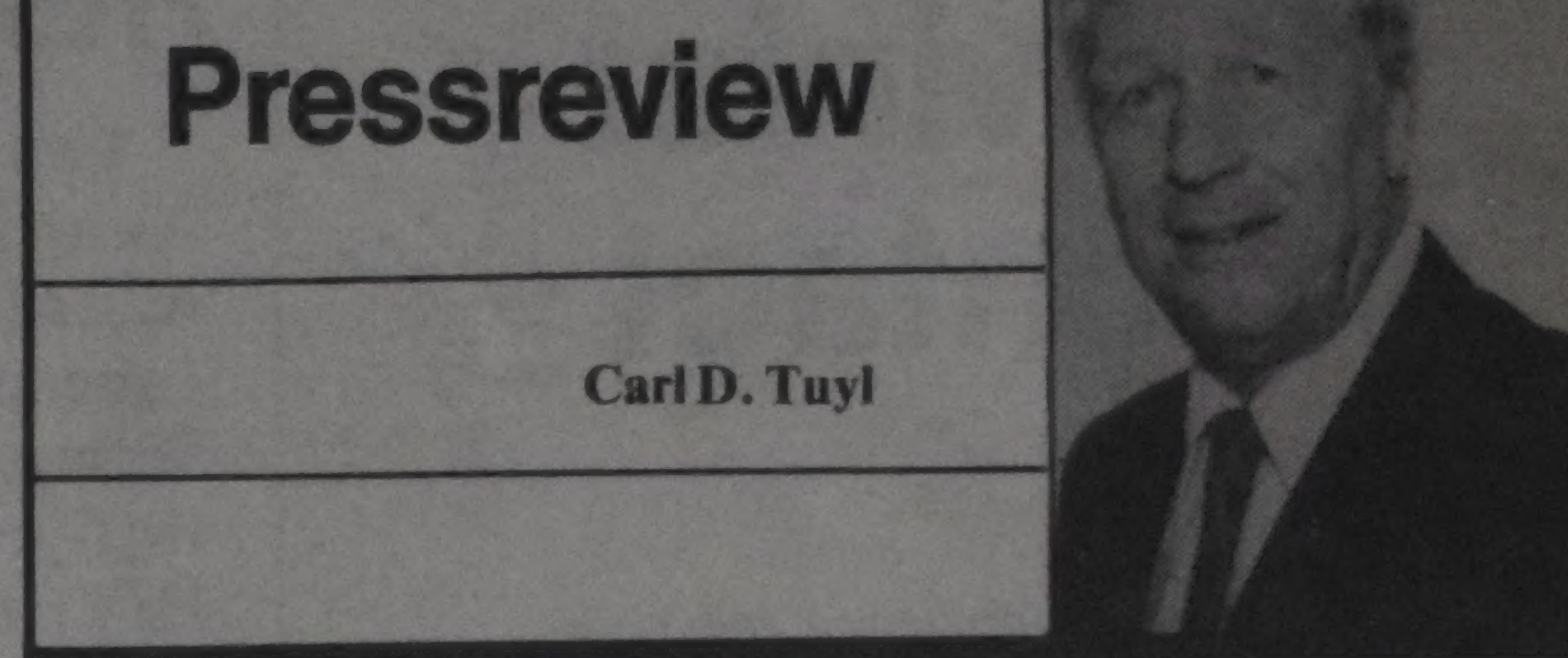
The country celebrated Thanksgiving with more than the normal amount of donations to the nation's foodbanks. The abundance on our own tables always makes us feel guilty and giving relieves guilt. More than some cans of spaghetti and Kraft dinners bought on special are needed, however, to combat poverty. According to Statistics Canada, the proportion of women among the poor increased by 100.3 per cent between 1971 and 1986 and at present, 75 per cent of never-married single mothers and 52 per cent of divorced mothers live below the poverty line. "Poverty is a feminine word" headlined an article in the *Whig-Standard*.

Kingston, Ont., is nervously awaiting the arrival of Prince Charles and his family. The royals will arrive on October 28 and I haven't even decided yet what to wear for the occasion. My Sunday shirt with the regimental tie, probably. Decisions, decisions.... Kingston's *Whig-Standard* prudently ran an article telling us all how to act when we meet Prince Charles and Princess Diana. We may not extend our hand until the prince or princess does. Women must practise curtsying (it is

important to do it properly). We may not touch the royal persons. We may not speak unless spoken to. If spoken to we must stick to the subject he or she raises. I am going to memorize all that.

Carol Goar, the national affairs correspondent of the *Toronto Star* has written some revealing lines about life in the trenches on the Hill: "Only a handful of MPs have any real influence in Ottawa. The vast majority spend most of their time working on constituency matters — passport applications, unemployment insurance problems, veterans' allowances, immigration snarls — and the rest attending committee and caucus meetings in the House of Commons. They know less about policy deliberations than a well-informed journalist. They may get one or two policy items on the agenda a year. The hopes and plans they bring to Ottawa soon wither or grow stale." All that for \$91,700 a year with a two-city existence, long hours, constant travel and little thanks.

The United States just went through a national emotional contortion which tied the country's innards into one great giant knot. Did he or didn't he? Was she or wasn't she? The U.S. Senate decided with a slim majority that he didn't and she wasn't. And so Clarence Thomas was confirmed for the appointment to the Supreme Court. A nerve-racking spectacle, though. Our own periodic postal strikes are just kindergarten play dough compared to that gut-wrenching spectacle. On top of that the nation is divided on who Christopher Columbus really was: a good guy or a bad one? The 500th anniversary of his discovery is coming up in a few months and the question about his standing has to be settled soon.



## Pressreview

Carl D. Tuyl

The Swiss have made neutrality into a well-paying business. The town of Lausanne is probably going to be the scene of the Middle East peace conference. Neutrality, I bet, ranks above Swiss cheese, watches and white chocolate as a source of income in the country's GNP.

British Prime Minister John Major, who must call an election before July 1992, has begun to put distance between himself and his predecessor, Margaret Thatcher. He is moving away from the rightist positions of the Iron Lady. Major's speech, which was his first as leader to a full gathering of Tories, ended in a tear-jerking rendition of "Land of Hope and Glory." A bit of emotionalism never hurt a politician.

The Nobel Peace Prize went to Burma's opposition leader and general secretary of that nation's National League for Democracy, Aung San Suu Kyi, daughter of the founder of modern Burma. Burma's rigidly controlled state press has not reported the award, and Mrs. Aung San Suu Kyi remains under house arrest.

Cuba, deprived of Soviet economic aid, is in dire straits. The country's ruling Communist Party, however, will try to improve on the situation by boosting tourism. Any time now we may expect Fidel Castro to open his official residence to bed-and-breakfast guests.

The Taiwanese are hearing increasing demands to declare their island an independent state. Officially the island's government still regards itself as the representative of all China. And on China's mainland there is not much sympathy for the independence movement, either — as is noticeable in this comment of the Beijings' *People's Daily*: "China will never allow a very small number of the nation's scum to realize their plot of separating the treasure island of Taiwan from the motherland." Sounds like something you could hear in the House of Commons from certain honourable members.

A reader called me to warn me against cynicism. I was getting too cynical, she said. I think just a bit wiser. I see things clearer. Like the line in that poem about old age that we all learned by heart: "The best is yet to come." My foot! Or: "Every cloud has a silver lining." If all the clouds without silver linings descended on Canada we could never grow tomatoes again. But I do what a Sudbury church did in 1970 when its building was demolished by a tornado. The church erected a sign amid the rubble: "PRAISE THE LORD ANYWAY!" A good metaphor of life....

Carl Tuyl is a member of the Ontario Provincial Interfaith Committee on Chaplaincy and a chaplaincy co-ordinator in Canada for the Christian Reformed Churches.

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# Editorial

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## When AIDS is politicized and HEAVEN ostracized

Two weeks ago (as you read this) was AIDS Awareness Week in Canada. During that week I read a few newspaper articles on the subject and I attended a seminar on AIDS in a university setting. At the seminar we saw a video on how a first-year university student was infected with HIV (Human Immunodeficiency Virus) through her first sexual relationship with a young man who, unknown to her, was bisexual and HIV infected. The point of the video was that the two young lovers should not have engaged in unprotected sex. No one was to blame, said the video. But they should have been more careful.

### A focus on health

A local regional health-care worker followed the video. He provided some facts: the number of reported or estimated AIDS cases in various parts of the world; the way HIV is transmitted; the length of the incubation period; and ways of preventing infection. On the last item he mentioned four ways: 1) say "No" to sex; 2) stick to one partner; 3) reduce the number of sex partners; 4) use a condom, diaphragm or other means. The four ways represented barriers set up almost in sequence. If you can't say "No," stick to one partner. If you can't stick to one partner, reduce the number of partners. Of course, every time you have sex, use a condom.

Being a health-care worker, it is understandable that the speaker should focus on the question of health. But it struck me as so sad that this person belittled any concern over morals or values. "We don't want to talk about morality," he said. "That's not where it's at. We all have emotions and fears." And that's apparently where it is at.

The term "promiscuity" he considered a rather useless concept because the best definition he knew is one that says that promiscuity is "having one more sex partner than I have." To the extent that his comment pointed out a possible attitude of hypocrisy, the comment may have been useful. But by not qualifying his comment, he relativized "promiscuity" and successfully torpedoed any attempt to uphold some standard of fidelity.

### Full acceptance

Another main speaker was a pastor in the United Church of Canada who was suffering from AIDS and was still a little weak from having been in bed for two weeks. He was bisexual and was no longer in relationship.

According to him, the real church is not in the church but in the AIDS community. It was there that he found true acceptance and real support.

He told us how he lost contact with most of his friends and relatives. He no longer visits a couple he was always close to because they put some restrictions on his visits since he came down with AIDS. He translated the couple's concern for their children's health into lack of unconditional love.

Unconditional love was what the final speaker of the evening talked about. Her husband died of AIDS a few years ago and she told us how they spent the last two or three years in hell as far as the health care system and the rejection of friends and relatives was concerned, and in heaven as far as their total devotion to each other was concerned. Her

story was compelling as she described moments of sacrifice, courage, tenderness and deep pain. She was an agnostic as far as the Christian faith was concerned but a believer when it came to the love between her and her husband.

### Trying to make sense

How to sort out all these bits of information and these fragments of life stories?

About unconditional love: I truly believe that it is a rare commodity. There are not many Mother Therasas in this world. In a real way it is easier to extend it to an AIDS sufferer when you yourself have contracted AIDS. In that sense, I was not surprised that the United Church pastor found more support in the AIDS community than in his parish. People who suffer from the same thing understand best and can help each other best. Besides, the risk of infection is unimportant when you already have the disease.

That's not to say that our society is not, in the words of the last speaker, a sick society in the way it treats people suffering from AIDS. People with AIDS present a real test of the validity of anyone's claims to being loving and concerned. Not many of us pass the test. But it's too easy to dismiss genuine health concerns as lack of love.

We must not allow the question of how a person got AIDS to interfere with the care of AIDS patients. You don't normally ask a drowning boy for an explanation of how he got himself into his predicament. Unless we need to know how a person got AIDS because of a certain task or a certain relationship we have, it's none of our business. Christ always put those things in the background as he ministered to sick people.

### No room for the Spirit

We must understand, nevertheless, that this whole business of how society fights AIDS and its satellite problems is shot through with wrong ideology and false religion. A recent series of articles on AIDS which appeared in the *Toronto Star* written by Andrew Nikiforuk was right when it pointed out that "during all the raucous debates about AIDS, gay activists have tackled every contentious subject except the biological consequences of promiscuity..." In fact, some members of the gay movement picketed the *Star* offices in Toronto after Nikiforuk's articles appeared. They also did not like the fact that he had pointed out that of the 5,349 cases of AIDS diagnosed in Canada, just 172 are thought to have been caused by heterosexual contact." They accused him of homophobia.

There was a spirit present at the seminar I attended that focused mainly on questions of physical and emotional health, but totally shunned the spiritual and moral dimension of how AIDS is spread. When the primary medium of infection is immoral practices in sex and drugs and the usual environment is a spiritual vacuum, wouldn't it make sense to address those questions as well? Although innocent people can contract AIDS, spiritual and moral health are still the first barrier against AIDS. The sad part about AIDS is that it is 100 per cent fatal and (almost) 100 per cent preventable.

I left the meeting feeling a deep sadness.

BW



Letters

Don't be misled by church leaders who sow division

RE: the Oct. 3 special meeting of the Christian Reformed Church's Classis Niagara.

This was the first classis meeting I have ever attended and I was not impressed at all with the grandstanding and political attitude in respect to a very important matter by some of the ministers: Katerberg (Maranatha), Stienstra (Dunnville), Gangar (Wellandport).

As you're aware, the councils of Riverside, Wellandport, and Trinity, St. Catharines, have already passed a resolution to withdraw from the CRC (but Riverside's congregation has not yet voted on the matter).

The reasons these men give for leaving are synod's decision to open all church offices to women and the creation/science report Synod 1991 accepted. But in fact, those things have nothing to do with salvation. Classis had a wonderful opportunity to bring God's Word into practice, to bring unity, Christian love and understanding back into our churches.

But no; the named ministers used every opportunity to do the opposite. They advocated division, break-up, and in fact were saying the CRC is a "false church." The church they have preached in, baptized in, served Lord's Supper in, performed weddings in, and in which they paid last respects to love ones is now considered a false church, a

church outside of the truth.

This is beyond my and many others' comprehension. But if they feel like that, why don't they leave the denomination *even if* it would mean a financial loss to them?

The [issues we're dealing with] today have been with us for years and yet Rev. Gangar joined the CRC barely five years ago [in 1986]. Why did he join a "false church"? Did he see it as a mission?

**Ignoring the pain**

I, like many others who were present at classis, could not believe the cold-hearted approach he and the others mentioned had towards the ministers who were pleading in a very emotional way to maintain Christian unity. Why don't they realize the pain this will bring in our families as they can no longer talk to each other because of opposite views? It may divide local Christian schools, community choirs, young people's groups, the local home for the aged and other CRC-related activities.

Even if the issues they raise were really salvation issues, it still would have been their duty as leaders to work within to bring the lost brothers and sisters home, as Jesus demonstrated in the parable of the lost sheep. But they ignored all this and some of them *smiled* when the motion to stay united lost by a split vote. Rev. Gangar went so far last

Sunday as to thank God for his victory at classis.

I am sorry to say that some Christian Reformed brothers and sisters do not have or are not taking time to follow what is going on in their church. They just follow a minister blindfolded. Please wake up! We do not deny there are concerns within our church. But let

us approach them from within with understanding. I pray that we all ask ourselves over and over: Should we be part of that instrument which breaks the church apart? Should we say goodbye to those who love us and whom we love?

**John Schilstra**  
Wellandport, Ont.

'What if' Kuyvenhoven is only partially right?

I would like to take issue with some of Rev. Kuyvenhoven's statements in his column entitled "What if?" (C.C. Sept. 20).

Questions such as "What if Adam had not sinned?" and the like are indeed totally useless. The Bible makes it clear that Adam *did* sin. However, to put questions regarding the *interpretation* of certain Bible portions in the same category as the above ones is not fair. For example: God created the heavens and earth by his fiat. That's what the first two chapters in his Word teach us. There is nothing hypothetical about this. It is certainly not useless or senseless to discuss questions relating to these chapters.

To say that "Gospel-preaching and Bible-believing do not stand or fall with a particular interpretation of certain texts" is in my opinion only partially true. Rev. Kuyvenhoven points out that "the resurrection of Christ is the linchpin of the Christian faith." I agree that if Christ's resurrection had not been a fact, he could not have saved us from eternal death. This doctrine is indeed fundamental for our faith. But it is not the only one!

Being in the Netherlands this summer I was told that my former Reformed high school principal, who has a doctorate in divinity, has come to the conclusion in his old age that Christ's resurrection should be taken symbolically rather than taken literally. He indeed lost one of the most crucial ingredients to his faith.

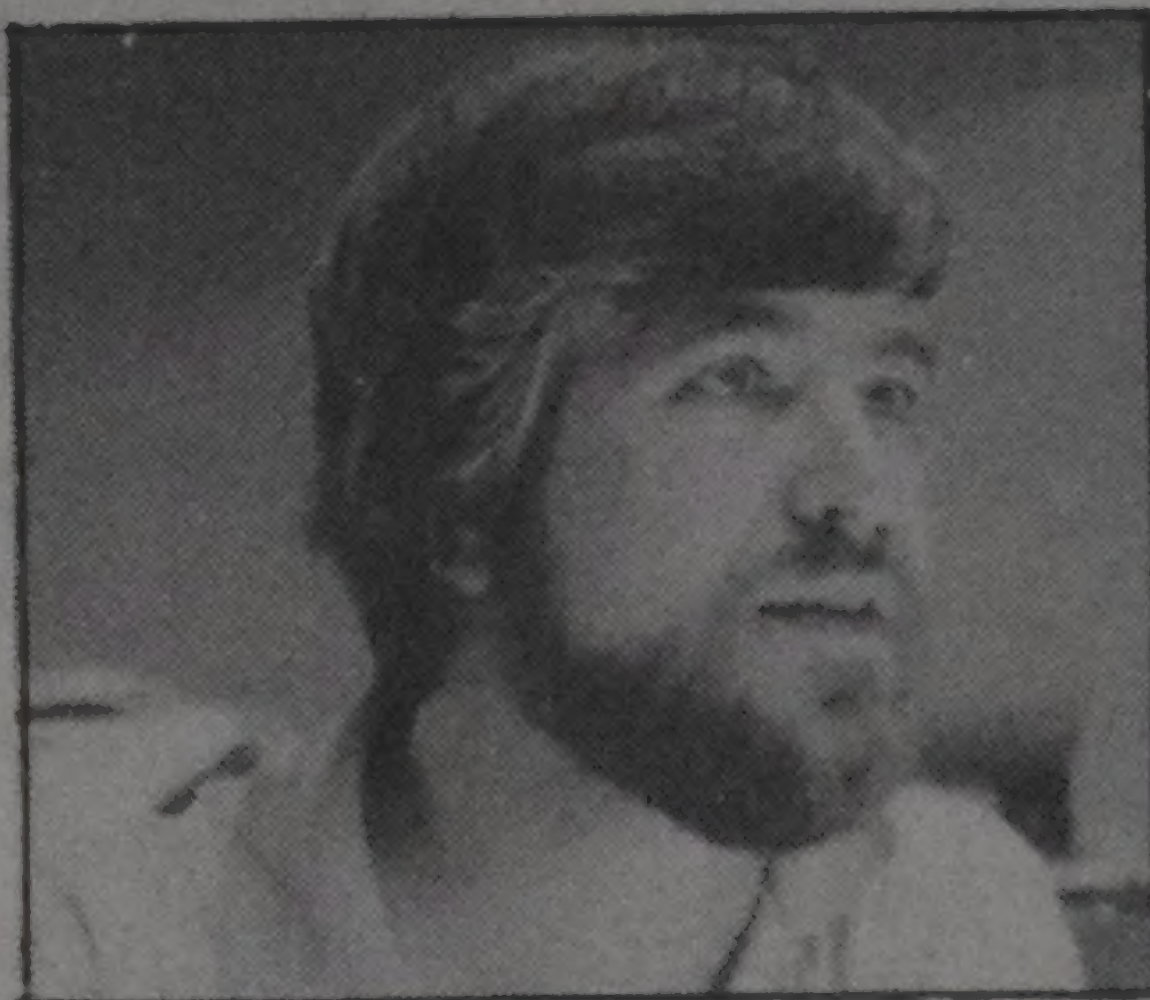
But there are other important issues at stake as well, and God's act of creation is one of them. To delegate questions regarding the creation to the category of rhetorical and "useless" questions like "what if Adam had not sinned," would seem to indicate that we don't have to study the Bible any more as long as we believe that Christ's resurrection is a fact. And we all know better than that.

Believing how God exactly created the heavens and the earth is not that crucial to our faith, true, but taking his Word for *the* truth is. We certainly have no right to read into his Word what it does not say or to ignore what it *does* say.

**Ineke Brouwer-Parlevliet**  
Niagara Falls, Ont.

(more letters on page 6)

Just a moment/Herman Praamsma



"Custom without reason is but ancient error" (Proverb, 17th Century)

Some noble and time-worn customs have been with us for such a prolonged period that their origins have disappeared around the corner of another era. This is not good. As the old proverb has it, "Custom without reason is but ancient error." And when the custom is one as widespread and venerable as that of eating peppermints, especially during divine services, it is vital that we recover and hang on to the reasons behind the custom.

This is doubly important because the peppermint habit is subjected to regular and vicious attacks by its opponents and cultured despisers. Their favourite gambit consists of insinuating that peppermints are a (gasp!) *Dutch* habit, which really amazes and antagonizes those who enter our churches as inquirers. The opening of purses, the ripping of paper wrappings and distribution of peppermints almost takes on the element of a liturgical response, which leaves the outsider with a feeling of profound exclusion.

**Vindicated!**

You no longer need to feel defensive or apologetic, however. No less a magazine than *National Geographic* has come to your rescue. In its September issue of this year it published the results of a study done by three reputable scientists at the University of Cincinnati and Catholic University. They unanimously reach the conclusion that peppermint invigorates people, makes them more alert, helps them perform their tasks better, stimulates the brain's electrical activity and combats drowsiness.

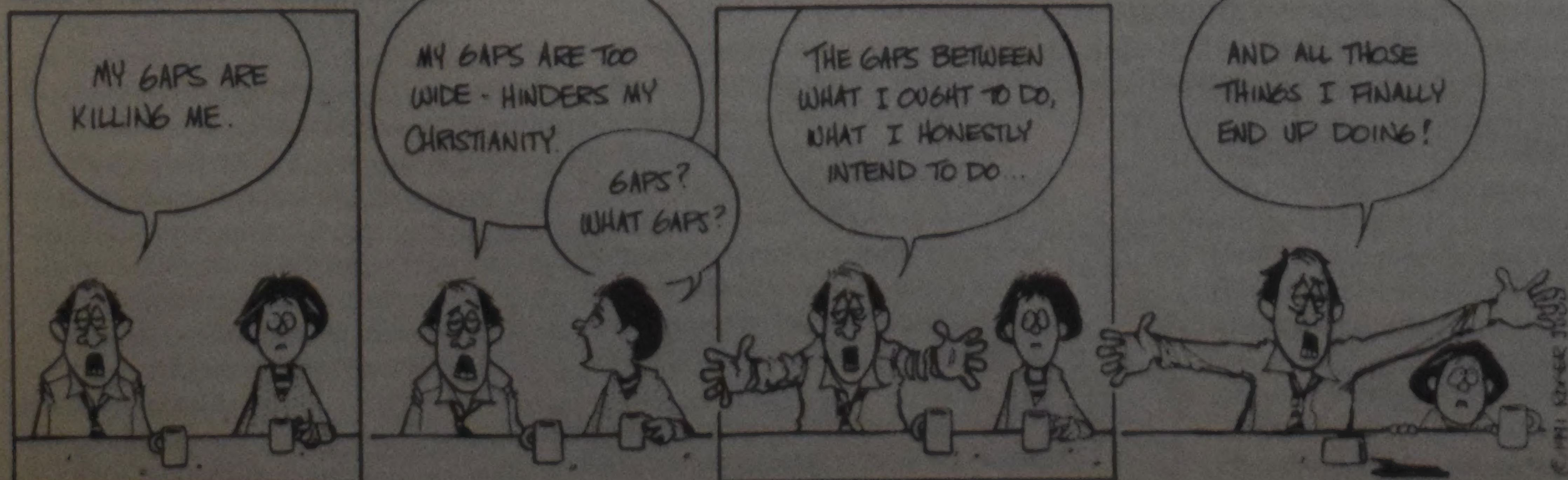
Here it is at last: vindication. Calvinists have instinctively known these facts for years. It is to their credit that they sought to supplement their prayers for an attentive mind with work, in this case with peppermints. The results of the recent study will not surprise them. Science has merely caught up with an old creational truth once again.

What I would suggest is that from now on we tape peppermints to the back of our pews and actively encourage newcomers and visitors to use this wonderful stimulant to keep their minds at a finely honed edge during the sermon. Let's exploit our strength and make the most of the unique contributions we can make on the Canadian church scene. It is one of the areas in which a small church can be great. In fact, let me just float the suggestion that church councils might find it to their advantage to make a certain amount of peppermint consumption *mandatory* for some of their members. We need not mention names. We all know who the poor wretches are. Let vigilance be our motto.

Finally, let me speak a few words of encouragement to those among you who are given to using some form of *eau de cologne* during worship. The same study cited above mentions (dare I say it?) *lily of the valley* as a proven relaxant and concentration enhancer. You're on the right track. Go for it.

Herman Praamsma is co-pastor of Immanuel Christian Reformed Church, Brampton, Ont.

BEYOND BELIEF



Did you know...?

...that the name "Bolshevik," used to describe someone who was a member of the Russian Revolutionary Party under Lenin which seized power in 1917, comes from the common Russian word *bolsheviki*, meaning "majority."

So the Bolsheviks were, literally, the majority, while the defeated minority were called *mensheviks*.



## Letters

### A challenge to the editor to bring peace within the CRC

I have read with some interest and frustration your recent editorials concerning Rev. Schlissel's sermon and your editorial on the faithful church. I read with interest because I want to read your opinions. The more I read of your work and the magazine itself the more I realize that we really have reached an impasse.

Those of us who are conscience-bound to leave the Christian Reformed denomination are not leaving because of the issues themselves but over what those issues indicate to us; ie. a departure from the understanding that the Word of God is completely authoritative.

You see, it grieves us to hear statements that Paul's words were meant only for their day, or that Genesis 1-11 should not be read so literally, or that science is also able to tell us what the will of God is even when science conflicts with the Scripture. It is because of the interpretation of the Word of God and the implications of an interpretation that is not scriptural that we feel we must withdraw our membership from the Christian Reformed Church(es).

#### No trust in synods

Mr. Witvoet, do you go for advice to people whose methods and information you don't find acceptable? Further, would you go for advice to someone who would tell you that his advice is legal and binding? Isn't that why churches are members in a federation? Isn't it true that we go to classis meetings and synods to seek and give advice to each other?

As conservative churches we no longer trust the advice we receive from our classes and synods. Church order and decisions made by synod should never be legal and binding over the conscience of the local council's authority. However this is not the case now in the CRC. Church order and synodical decisions are binding.

The CRC has developed a monolithic, hierarchical system of church government that we cannot abide by. If we have any integrity, is it not the honest thing to say we cannot live by decisions we cannot believe in or promote? Is it not time to stop all this fighting for the sake of the glory of God? We spend so much time on issues that only drive us further apart while the world and Satan laugh.

And so you say, "But there is still room. Don't leave but work towards peace." But Mr. Witvoet, doesn't it take both sides to work towards peace? Would you be willing to fight for the rescinding of decisions made by Synod 1990, to open all the ecclesiastical office offices to women? Would you fight to have the report accepted by Synod 1991 concerning creation/science rejected?

It seems to me that when you talk about peace what you really mean is, "Toe the denominational line" or "Don't be so upset about non-salvation or non-central doctrinal matters." If these are not issues of salvation, why has the progressive element in the church fought so hard and long to get their point of view adopted by the CRC? If they are not central doctrinal issues would the CRC be willing to rescind its decisions for the sake of so-called peace?

Synod 1991 made it clear it is not ready to do these things. What responsibility does synod have for the unrest and lack

of peace in the church? How can synod say that it is biblical to have women in office but not until 1992? Is this not confusing?

And so perhaps you can see our frustration. How do we live in a denominational setting that we no longer trust or feel at one with? If we have become arrogant then we apologize. Realize, Mr. Witvoet, that we, like you, are convicted.

And so I challenge you to come up with a strategy that would make it possible for orthodox CRC congregations to stay within the denomination. I have heard why I am wrong. I have heard why my pastor, his cousin and the officebearers I serve with will catch God's wrath (your poem "Disputations," Oct. 4), but now I want to read how you propose to keep us in the CRC.

**Al Bezuyen (pastoral assistant of Trinity CRC) St. Catharines, Ont.**

#### Response:

*Thank you for writing about your interest and frustration as you read my editorials. I realize that it is not easy to be at peace in highly polarized situations. We need an extra dose of love and patience to see us through situations that focus on differences. At the same time, we must try to be open with each other.*

*After reading your letter it occurs to me that there are several things in your letter that unfairly describe what has happened in the Christian Reformed denomination and what a person like myself holds to. Let me focus on some of these.*

*You say it grieves you "to hear that Paul's words were meant only for their day." That would grieve me too. I have never heard that said by a member of the Christian Reformed Church and certainly not in an official pronouncement of this church. Rev. Andy Kuyvenhoven made an important distinction when he wrote in one of his columns for our paper (June 28), "The Bible is time-conditioned but not time-bound." In other words, the books of the Bible reflect the general ideas and knowledge of their times but the commands or the messages are true for all times.*

*You say it also grieves you that "science is able to tell us what the will of God is even when science conflicts with Scripture." That would grieve me, too. I don't know of anyone within the Christian Reformed Church who goes to science to find out God's will for his or her life. We generally go to the Scriptures for that. I do know that it is eminently Reformed to say that God reveals himself in general revelation as well as in special revelation. It is also eminently Reformed to say that both revelations are equally authoritative. However, it is not Reformed to say that your or my understanding of either two revelations is necessarily authoritative.*

#### Bound by conscience

*You talk about your own conscience and the conscience of a local consistory as binding. You even talk about "the conscience of the local council's authority," whatever that means. But consciences are supposed to be led by the Word and Spirit. They are never binding in and of themselves. Consciences are like rudders on ships:*

*the ship must go in the direction that the rudder steers it, of course, but who steers the rudder and is that person steering it in the right direction? Consciences have no authority even if they belong to elders. In other words, even councils have to find justification for what they do in the Word of God and in the voice of the Spirit.*

*Your description of classis and synod as "monolythic" and "hierarchical" is a caricature of the real thing. Synod did not bind local churches in 1990, for example, but allowed for the local option when it began the process of opening all the church offices to women. You bind yourself, through your conscience, when you take responsibility for what other churches do. Your insistence that synod forbid the ordination of women goes against your emphasis on local authority. Your position in this matter is contradictory.*

*You want me to fight for peace by trying to get synod to see it your way, to rescind decisions with which you don't agree. I suppose that might satisfy you but it would upset others again. The trick is to find peace without always having it your way or mine.*

*Synod did not say that to open all offices to women is not biblical until 1992. It said it is not church orderly to do so until two years later because it requires a change in the church order.*

#### A tale of two circles

*Finally, you challenge me "to come up with a strategy that would make it possible for orthodox churches to stay within the denomination." That's an impossible challenge, at least if the strategy is to be on your terms. I am sure you won't want to accept any strategy on my terms.*

*I look at the whole business this way: we each draw a circle which represents the unity of the Body of Christ. My circle is apparently bigger than yours. In fact, it includes yours. Your circle is smaller because you try to found it on "the purity and truth" of the church (the quote comes from your council's position paper to the Niagara classis). Mine is bigger because I try to found it on "the grace and truth" of God. Grace and truth are always bigger than purity and truth. How can I convince you to feel comfortable in my circle? I can't, not until you are willing to enlarge your circle.*

*The upshot of it all, I guess, is that you can lead "orthodox" people to the grand rapids, but you can't make them drink. (Sorry, I could not resist that one).*

*Actually I do have some strategies to suggest that should make sense within your own framework of reference. Please don't generalize so much; allow for important distinctions to be made; base your decision of separation only on official pronouncements of the church and don't make professor Howard Van Till pope of the Christian Reformed Church; listen to what others are really saying and don't put words or ideas into their mouths and minds.*

*Sometimes it is worthwhile to actually ask the other person, "Is this what you are really saying?" Your analysis of what the person said can come later, and that's where you may want to disagree. But on the question of what others say or think you should be totally fair and accurate.*

*However much I regret to see you and others leave, let's at least promise each*

*other that once we are separated we will still make sure that we don't misrepresent each other. Who knows, even that small of an obligation may some day reap us fruits of happiness.*

**Bert Witvoet**

### What about the 14-year-olds in Lethbridge?

It grieves me to no end to read about the actions of our former pastor and one time friend, Jelle ("Joe") Tuininga, in Lethbridge in your edition of Oct. 4.

We used to believe that he had such a hold of Scripture, *all* of it; so today we can only echo a typical saying of his: "It is so sad, so sad." Indeed, we knew that he had a healthy streak of the critic in him, but that it would one day drive him to the present extreme comes as a surprise.

When Joe's peers bade him farewell from our classis they joked of the barks and bites; we loved the guy. Little did we know. Which brings me to the greater question which seems to be raised in your contributor's comment: do our pastors have so great a hold on our congregations that their mistaken whims, raised in isolated studies, can wreak such havoc in the Body of Christ, even to separation?

Sadly, across this land similar conditions exist where agendas are being cooked that will raise brother and sister against each other eventually. To blame synod is laughable but for its seriousness. Ultimately it is what lives in the congregations which should drive us to read James 3 (especially from verse 13 on) ever so carefully.

One would think that the inspired writer of that epistle features our problems today, writing as he was to Jewish Christians who I believe, were apt to sink into a mindset similar to that which we see in some of our churches today: "holier than thou."

If Joe gets to read this I say to him; what about the 14-year-olds in Lethbridge today? He'll know what I mean. The Reformation was to free us from imposed thought. But again diversity in God's created world is being banned from the churches and we are paying the price: the tearing asunder of what Scripture states should be whole.

**Henk Hoornenborg  
Smithers, B.C.**

### Better to attend to real needs

The Lethbridge Christian Reformed Church is divided over interpretation of Scripture. I wonder if God is amused?

The reality is that the earth is the Lord's regardless of how it came about. But the Lethbridge church is engaging in a fight over its spoils.

My suggestion is that they sell all their assets and return the proceeds to the Lord, unless, of course, they prefer to let their respective lawyers have them. Then let the entire congregation, men and women alike, get busy tending to the real needs of this world.

**George Couperus  
Brighton, Ont.**



## Arts/Media

### Renowned Baroque specialist takes over Canada's national orchestra

OTTAWA — Internationally acclaimed British conductor and harpsichordist Trevor Pinnock, 44, revered among "authentic instrument" enthusiasts and general classical musical lovers alike, recently gave Canadians a taste of what is to come during his newly begun tenure as conductor of the National Arts Centre Orchestra.

At the end of a rehearsal deliberately opened to the public, Pinnock told the nearly full-house in the 2,100 concert hall, "this was just an appetizer — for the main course you have

to buy a ticket. And if you don't like it you can come to me and ask for your money back." *Maclean's* magazine described that rehearsal-debut as "a marketing manager's dream," a "blend of the sublime and the commercial" which Pinnock believes will, in his own words, "set the place buzzing."

The 46-member chamber orchestra has weathered periodic storms throughout its 22-year history. The latest upheaval began in 1988 with administrative problems which culminated in the firing of Israeli-born and -based conductor Gabriel Chmura.

Then in the fall of 1989 orchestra members went on strike for better pay and more artistic control. Last year NAC directors made an announcement which further displeased the musicians; the NAC would mount a spring production of *Phantom of the Opera* in the orchestra's home, and that 10-week run would disrupt the orchestra's regular-season schedule.

#### A Canadian 'coup'

The decision to remove Chmura was controversial at the time because many NAC Orchestra critics felt the move



would scare off prospective world-class conductors who might replace Chmura. But Pinnock wasn't afraid of the challenge.

And by hiring Pinnock NAC administrators finally did something right in the orchestra's eyes. Pinnock signed a four-year contract which began with the current 1991-92 season. The NAC Orchestra feels "total and absolute unanimity about him here," asserts Peter Smith, a founding member of the orchestra. "they're happy with who he is and what he is. He has great insight into music — he sees things others don't."

Pinnock, who has been a guest conductor several times at the NAC, will initially spend only six weeks this year with the group because of prior commitments. Pinnock and his

violinist wife, Pauline Nobes, will maintain London as their home base.

It is not uncommon for prominent conductors to be associated with more than one music-making body. Pinnock founded and still heads a well-known Baroque and Classical authentic instrument group called the English Concert. Using "authentic instruments" means the musicians play on actual period instruments or on copies of those which come from the same era as the music performed. Pinnock and the English Concert have made some 80 recordings on the Deutsche Grammophon label, many of which give the competition — there are at least a dozen major authentic instrument groups these days — a run for their money in critics' estimation.

### Ontario Arts Council launches popular music program

TORONTO, (OAC) — Today, the Music Office of the Ontario Arts Council (OAC) announced its new "Popular Music Program," which is being launched in recognition of the vital musical activity flourishing outside the classical tradition. There will be two application deadlines per year for this pilot program, the first being November 15, 1991.

"The music community in Ontario is evolving into a rich multi-layered environment," says music officer John Brotman. "Last winter the music office held soundings with musicians from diverse backgrounds. They

emphasized the need for a program that reflects the broad-based musical culture in which we are living. This new program will encompass projects that are not being addressed in OAC's traditional classical programs."

Grants through the Popular Music Program will be made to assist emerging professional artists in the development, creation, production or performance and promotion of new work, and in producing demo recordings. Grants will also be awarded for participation in or organization of teaching workshops. Artists will have to

show a jury how their music relates to their artistic or cultural community and confirm their commitment to the professional development of their music.

In the first year, grants will be made from \$500 up to \$15,000, depending on the nature of the project.

For more information on the Popular Music Program, or to obtain an application, contact John Brotman or Arlene Loney at the Ontario Arts Council Music Office by calling (416) 961-1660 or toll free 1-800-387-0058 or fax (416) 961-7796.

### Edmonton Christian TV station shut down by government

Bill Fledderus, with files from Alberta Report

After nine months of illegally rebroadcasting the television signal from TBN, a U.S. gospel network, Edmonton's evangelical Dominion Broadcasting Society (DBS) shut down its operation at the end of August.

DBS is thinking of challenging the constitutionality of the Canadian Radio, Television and Telecommunications Commission (CRTC) ban on Christian broadcasting. By cutting its signal, DBS hopes to spur support from viewers disgruntled by the shutdown of its UHF signal.

In the past four years the CRTC has refused two DBS applications for a rebroadcasting licence. CRTC policy does not allow for any station to offer exclusively Christian programming.

DBS believed this policy to be unjust and transmitted illegally for nine months. Other Trinity Broadcasting Network rebroadcast stations continue

without official approval in Grande Prairie; Lethbridge; Lloydminster; Watson Lake, Sask.; and Cherry Point, B.C. Theoretically, they could face institutional fines of \$100,000 per day and individual fines of \$25,000.

The CRTC ban hinges on the exclusivity of the Christian programming, which to the CRTC suggests intolerance and runs contrary to the pluralism integral to Canadian society.

Present policy does not licence any "new AM, FM or television undertakings for the purpose of providing a religious programming service... because of the degree of controversy, frequently associated with religious practices and beliefs.... The mechanism necessary to ensure that a religious programming service would serve the diverse religious interests in any locality equitably would be difficult to implement and supervise," the CRTC asserts.

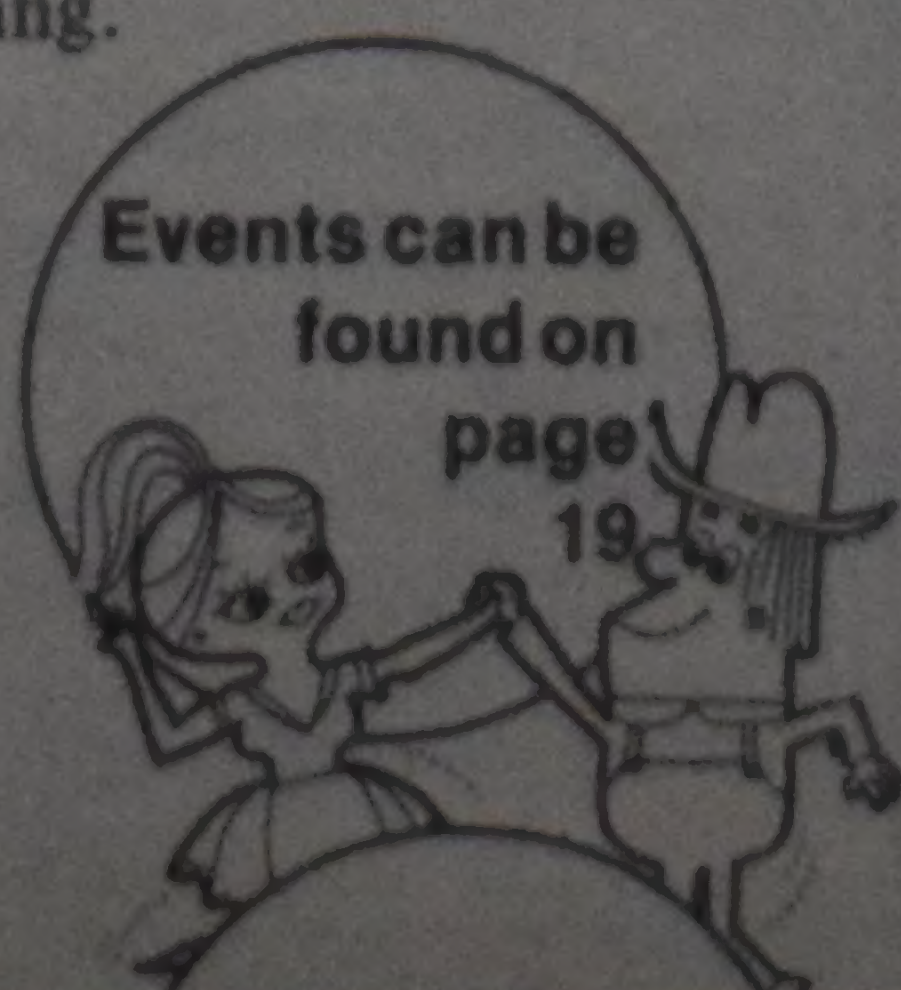
This policy allows Christian programs on secular stations as well as religious channels, such as the national cable network

Vision TV, which offers programs from many faiths. It forbids stations operated by one faith.

DBS board member David Hull believes that the CRTC's present stance is "encroaching on freedom of religion... We have viewers. Why is the government standing in our way?" He calls for pressure to be put on politicians in order to ensure a revamping of broadcasting in Canada.

Observers have pointed out that the Canadian ban is ironic and anachronistic when compared to recent developments in Leningrad, where Trinity Broadcasting Network, the same gospel station rebroadcast by DBS, was granted the right to set up shop and even given space in a building.

Events can be found on page 19.



### Author seeks ethnic TV producers

NANAIMO, B.C. (KG) — A British Columbia author and former community television programmer wants to hear from any group or individual producing an ethnic TV show on community access cable television.

The best examples of ethnic programming will be featured in a forthcoming book, *Vox Populi: How to get Your Ethnocultural Organization on Community TV*, by Kim Goldberg.

Canada's 250 community access TV stations are collectively airing 400 hours of ethnic programming each week, according to Goldberg, who began researching the topic in 1986 for her previous book, *The Barefoot Channel: Community Television as a Tool for Social Change*, published last year by New Star Books of Vancouver.

"There is a great deal of ethnic activity on community access TV channels around the country," Goldberg says.

"Yet many groups aren't using their community channel because they don't know it's there or they don't know how to get started. That's why I decided to write *Vox Populi*. I'd like to include examples of successful ethnic programming so other ethnocultural

organizations will see what they could be doing."

#### Promoting, understanding

Goldberg says many ethnic groups are currently using the community channel to offer language instruction, provide their members with news and information in the group's heritage language, and share their cultural heritage with other Canadians through cooking, arts and entertainment shows.

"Many of these ethnic TV programs serve an important social function by promoting cross-cultural understanding at a local level or by providing information to new Canadians who may not be fluent in one of Canada's official languages," she says.

"I'm especially interested in hearing from anyone who has used the community channel to address problems of racism," she adds.

Goldberg invites any producer of an ethnic TV show to write her a letter describing the show and naming the cable system that carries it.

Mail your replies to Kim Goldberg at: 106-2550 Departure Bay Rd., Nanaimo, BC V9S 3W4



## Church

Marian Van Til, page editor

### Converted pagan priest returns to site where he cursed evangelistic outreach

SAN FRANCISCO, Calif. (EP) — Last Halloween, Eric Pryor tucked a handgun into his sock before attending evangelist Larry Lea's "Prayer Breakthrough" meeting in San Francisco. If Lea's sermon blasted homosexuals, Pryor was prepared to blast Lea — literally.

This year, according to a story in *Charisma and Christian Life*, Pryor will be at the Prayer Breakthrough again, but this time he'll be on the platform holding a different kind of weapon — a Bible.

Last year Lea led about 30 pagans in a ceremonial cursing of Lea and other Christians who were preparing to

participate in the Prayer Breakthrough at San Francisco's Civic Auditorium. He told the media that he was "binding" the power of the conference, so "the evil energy of Larry Lea would come back upon him threefold." Pryor said, "Larry Lea better be careful that he doesn't fall off the stage and break his leg or something."

Pryor also left a message on the answering machine of Dick Bernal, pastor of the Jubilee Christian Centre in San Jose, and a leader of the crusade. "You Christians had better know how to pray because we really know how to curse," Pryor told Bernal.

Now, according to an article

by Steve Lawson, Pryor winces with embarrassment when the tape of the telephone threat is played. "I can't believe it," he says. "Did I say that? So much has changed."

Pryor's outspoken opposition to Lea's crusade led Bernal to ask him out to lunch. While they talked, Bernal's wife was back at the church, praying for Pryor. Her prayers were interrupted by a call from C. Peter Wagner. Wagner didn't know about Pryor, but called to say he felt one of "satan's generals" would be led to faith in Christ during the Prayer Breakthrough.

#### Example of love

During the lunch Pryor

accepted an invitation to attend the rally as Bernal's guest that evening. Seated in the front row, dressed in his Wicca robe with a huge pentagram around his neck and a pistol in his sock, Pryor waited for Lea to say something inflammatory.

Instead, he heard Lea talking about love, grace, mercy — the very things he believed he stood for as a pagan priest. He returned the next night with his fiancée. The following morning he met with Lea who cautioned him to count the cost before making a conversion. "He told me that I needed to be sure that making the commitment was something worth dying for," says Pryor. On the final night of the

meetings, Pryor's fiancée went to the altar to accept Jesus Christ as her Saviour. A month later, Pryor followed.

Pryor publicly burned his occult books and smashed his witchcraft objects and crystals. He now ministers out of Bernal's church, speaking about spiritual warfare and sharing his testimony.

Now, Pryor says, "I was ready for all of God's power. I had seen what Satan could do. I found out that Satan really is a lion roaming about seeking whom he can devour. But he is a toothless lion if you have the power of the Holy Spirit."

### Edmonton church's goal is to 'be a good neighbour'

Dan VanKeeken

EDMONTON — Bethel Christian Reformed Church (soon to be renamed Bethel Community Church) of Edmonton threw open the doors of its new building, three-quarters complete, for the people living in its new neighbourhood of Clareview on Saturday, October 12.

The noon to 4 p.m. event featured tours of the building, activities for children, hot dogs, home-made desserts and other refreshments, and music by Bethel's Praise Ensemble (which includes drums and guitars).

"We just want to be good

neighbours," said Bethel pastor Tony Maan, "as well as let people know what we can offer them and their families."

The 9,800-square-foot multi-purpose facility which seats 450 and is sited on seven city lots at 14204-25 Street "should be complete in time for Christmas," said project manager Jim Rietveld of Voyageur Construction. He added that the use of volunteer labour has lowered the cost of the new building appreciably.

The people of Bethel church are using the new location (the congregation now meets in Highlands United Church) and the new facility as an opportunity to

refocus their efforts towards outreach and programs addressing locally-identified needs. To assess those needs, individuals and teams from Bethel — which will be one of the only churches in the area — have been knocking on hundreds of doors over the past

few weeks, talking to residents in the area.

"Our survey of area residents will help us focus our programs on areas of greatest need," pastor Maan pointed out. "So far, we've been well-received by our new neighbours and we look forward to serving

them as best as we can with the liberating and healing message of the Gospel of Jesus Christ applied to all of life."

### No one thought of that...

SAN FRANCISCO, Calif. (EP) — An anti-discrimination policy enacted by the San Francisco school board may have unintended effects. The policy, which prohibits discrimination on the basis of race, colour, creed, national origin, age, sex, sexual orientation or handicap, was

adopted in response to complaints about the Boy Scouts of America, which excludes homosexuals. Under the policy, the scouts are barred from having in-school programs. But the policy may also have to be enforced against other groups with specialized memberships, including foster

grandparents, military "adopt-a-school" programs, and retired senior volunteers. Superintendent Ramon Cortines told *USA Today* that he doubts the board realized its policy could have such a far-reaching effect.



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### Abducted Lutherans resume work in Liberia

MONROVIA, Liberia (EP) — The Lutheran World Federation has resumed its relief work in Liberia after a 10-day suspension, according to a report from the Evangelical Lutheran Church in America. All relief work in the area was

stopped when 35 Lutheran World Service relief personnel were abducted by the National Patriotic Front of Liberia, a rebel army, and held for questioning. The rebel group also confiscated four Lutheran World Federation pickup

trucks. After the incident, the United Nations stepped in, calling on Charles Taylor, leader of the rebel army, to guarantee the security of relief workers and supplies, and to allow access to distribution sites and beneficiaries.

### Former Covenant House head looks for change of scene

TORONTO (EP) — Father Bruce Ritter, the priest who built Covenant House,

North America's largest shelter network for runaway youths, then resigned after being

charged with financial and sexual impropriety, has left the Franciscan order. Ritter, 64, has joined the Diocese of Allepey in India. Ritter refused to co-operate with the Franciscan inquiry into the allegations, which he denies. The Franciscan cleared him of financial wrongdoing but said they found "extensive evidence" of sexual misconduct.

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## A Presbyterian Comments

Robert J. Bernhardt

# Church not exempt from distrust

Society suffers whenever trust is betrayed. Indeed, society cannot survive unless a certain level of trust is preserved.

If those who govern cannot command a certain level of trust from the citizenry, then civil obedience begins to disintegrate. Government promises are greeted with jeers and even popular action is scrutinized warily.

In the administration of justice, trust is crucial. If the public begins to fear that those charged with upholding the law are acting selectively or withholding evidence, the foundations of the system begin to crumble. If witnesses seem prepared to lie either to protect or to condemn, trials become legal chess matches rather than forums of justice. If perjury is frequently committed but seldom prosecuted, courts lose their capacity to judge justly.

Though I would wish to be wrong in this, trust appears to be diminishing in almost every

facet of Canadian society.

## Hanging by a thread in time

If the polls are even close to being accurate, the federal government survives only because its term has not yet run out. Political incumbents at provincial and municipal levels also seem often to be the focus of increasing distrust the longer they hold office. Ironically and tragically, even their would-be successors appear to be viewed with considerable skepticism and suspicion by the general populace. Is their motive for seeking office genuine concern for the public good or are they on their own quest for power?

In recent labour disputes the numbers of people siding with either management or the workers seem to be dwarfed by an even larger contingent who seem little impressed by the reliability of the story told by either side.

Representatives on almost every side of every public issue today are greeted by

skepticism. A large group of people in our society seem to believe that all shapers of public opinion have their own agendas and will say and do whatever is necessary to make their point. Bitter past experiences have inflicted deep wounds and now trust is routinely withheld.

## Christians affected too

And lest some feel untouched, it must be said that no sphere of society has been immune from this experience. Certainly the Christian church has not escaped this decline of trust. The moral failures of many church leaders have also created distrust. Within recent years a startling number of Christian leaders have been convicted of sexual crimes involving children and youth. Such obvious breeches of trust have diminished the credibility of all Christian leaders and the institutional church they represent.

The present climate in our society ought to cause us

considerable alarm. Of course it is true that we live in a world corrupted by sin, and the best of human endeavours will often fall victim to temptation and sin. However, it is a sign of these times that even the most reliable and previously trustworthy figures within our society are stumbling with disappointing frequency. Indeed, effective communal action may become impossible unless a reasonable level of trust is restored. Such trust must be both earned and accorded.

If my concerns are more than mere Presbyterian pessimism, then we must be anxious to find effective ways to rebuild trust. As Christians it is not enough that we protest our innocence or merely exhort the world to do better. As servants of a God who demonstrated his grace in a divine though truly human Redeemer, we must find ways to embody divine truths in human action. Somehow we must model in our lives and in the midst of our society the

transforming presence and power of the living Christ.

## Church distracted

There is a sobering postscript that I must add to these observations. Unfortunately, I am not confident that the Christian community in Canada is well-placed to address this need, since, in many respects the church seems to be struggling with its own internal problems of trust. There too the issues seem not to be merely ones of difference of opinion but reservations about mutual motives and the fear of hidden agendas. To the extent to which the church is caught up in its own internal problems it becomes effectively disqualified from modeling a better way to the world. All such situations must surely contribute to Satan's amusement and our anguish!

*Robert Bernhardt is pastor of Chalmers Presbyterian Church, Hamilton, Ont.*

# Annual 'Festival of Joy' draws attention in Belgium

BRUSSELS, Belgium (EP) — Political demonstrations may be commonplace in Europe's administrative capital so as not to turn heads, an open-air church service is unusual enough to draw a crowd.

That was the experience of The Church On The Street in August when a late-night mini-service was featured as part of a special four-day Christian festival in the centre of

Brussels, according to Youth With A Mission (YWAM). Christians from several city churches joined together each evening for the preaching, prayer and praise service, the culmination of a day-long program of dance, drama and music.

The seventh annual Festival of Joy, organized by Youth With A Mission and an official part of the city's summer cultural program, brought

together Christian artists from Belgium, Great Britain, Holland, Singapore and the U.S.

Staged on the *Place de la Monnaie* not far from the European Community headquarters, the rolling program drew a crowd of several hundred to see and hear clowns, rock groups, singers and actors.

"We had found that traditional street preaching

wasn't popular with a lot of people in the city, so we wanted to find a different way to reach them," explained Jan Piet de Visser, YWAM's Belgium national director.

"The Belgians love music and the arts, and the country is bursting with festivals, so we felt we should prevent an alternative festival that would, we hoped, have an atmosphere of joy as well as creativity.

"There was tremendous openness this year and people were particularly interested in the open-air church at the end

of each day's program. It opened up a lot of opportunities to talk to people about what Christianity is all about, and even pray with some of them."

The festival, attended by artists such as American juggler Steve Dearmont, Singapore drama team The King, British rock band Heartbeat and Brussels-based musical duo Chris and Laura Christensen, was incorporated into the Brussels '91 project, an interdenominational year-long mission to the city.

# Brazilians becoming 'missionary force'

SAO PAULO, Brazil (EP) — If someone had suggested two decades ago that a Brazilian Christian should consider missions, "we would laugh," says Silas Tostes, director of Antioch Mission in Brazil, today the leading non-denominational mission agency in Latin America. "We just thought of Americans and Europeans as missionaries. We didn't think that Brazil could become a missionary force."

All that changed in the early 1970s, however, when Barbara Burns, an American woman, "had this vision of awakening the church to do missionary work," Tostes said.

In the following two decades, her vision has become a reality.

Antioch Mission, founded from the original vision, now runs a Bible school and supports 45 missionaries in 15 countries around the world. Antioch also operates an outreach to street children in Sao Paulo, the nation's capital, and arranges for adoptions for these unwanted children. Children living on the streets of Brazil's cities are as young as "three or four years onwards...when they run away with other kids. There are people killing children in Brazil," Tostes said.

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## Features

**Raymond Schraa**

It was early on a Saturday morning in June when my son Jasper and I left Edmonton and headed north on Highway 2 towards the town of Westlock. Low cloud formations were slowly moving in from the west and an occasional spatter of rain hit the windshield of the van. It did not seem that it would be a super day to accomplish the goal we had set for ourselves.

You see, I for perhaps 40 years had had a dream that some day I would don a parachute, go up in a small plane and jump out. A few weeks before, Jasper had asked me what I wanted for my 63rd birthday and I had indicated that going parachuting as father and son would be the best thing I could think of. The arrangements had been made and we were heading toward the small airstrip near Westlock.

As a teenager, I had watched Allied airmen parachute down after their planes had been shot down over Holland during the Second World War. I wondered whether that was when the desire was born. One thing I remember is that soon after the war I came across a poem that has stuck with me

Close to Westlock we turned off the highway on to a gravel road for about one kilometre. A couple of medium-sized buildings and two or three small planes on the grass off the runway made it look like not much was happening. However, inside the main building it was a hive of activity. About 30 people were registering while others were folding and packing parachutes. It did not take me very long to realize that parachuting is a sport not normally done by people over 60. Nearly all of them were young men and women in their late teens or early twenties. Even the instructor was wondering about that when he said, "May I ask you how old you are?"

At nine o'clock, after we had

through the years. Freely translated from Frisian it goes like this:

*If I a parachute jumper am*

*Then scary is the beginning.*

*But when I dare that leap in faith*

*All my fears turn into winning.*

signed the necessary documents, our ground training began. It consisted of four hours of videos, exercises, climbing in and out of a mock-up of a plane, and a four-page multiple choice exam.

After lunch, to our great relief, the clouds began to break up and patches of blue sky appeared. We were assigned to group 4. We watched the first three planeloads go up and after



Photos: courtesy Raymond Schraa

Jasper (l) and Raymond Schraa: ready for the parachute jump.

seeing six people from each load float down, it was our turn.

### No turning back

We strapped on our packs containing the regular parachute as well as a reserve in case there should be a malfunction. The small Cessna 206 came to a stop and Martin, the instructor, and the six of us novices crawled in. We were squatting on the floor, packed tightly together: three young women, two young men and I.

The pilot revved up the engine and we all leaned toward the front to distribute our weight as much forward as possible. The engine laboured as we roared toward the end of the airstrip. Skimming over a fence we were off. Slowly the plane gained altitude while circling around over the airfield.

Looking down through the small window I watched the buildings, farm fields and lakes become smaller and smaller. I was wonderfully calm and at the time very excited. "It's really happening. My dream is finally coming true," I thought. The young woman next to me said that she was getting sweaty hands and butterflies. I assured her that it's OK to be a bit scared. "Just do it scared!" Other than those few comments, nobody spoke. All seemed occupied with their own thoughts.

The needle on the altimeter slowly moved: 1,000; 1,500; 2,000; 3,000 feet. The plane leveled off and the door below the wing opened. A gust of wind caught us by surprise. Time to go!

### Time stops

Martin checked each parachute pack once more before the jump. Number one climbed out, then number two. Jasper was number three. I patted him on the back as he squeezed past me toward the exit, but I don't think he noticed. Number four left. Then it was my turn. Deliberately I pushed my right foot out the door opening. My left hand grabbed the wingstrut and I pulled out the rest of my body. It was windy and noisy!

Looking down at my feet I slowly moved them to the end of the step above the wheel. The farm fields seemed a long way down! Moving my hands as far up the wingstrut as possible I forgot to let my feet go off the step. Then I felt the instructor's feet kicking against mine. I started to laugh as I remembered that he had said earlier, "If you don't let your feet go, I'll kick them off." There I was, hanging at three thousand feet! Looking up towards the underside of the wing I saw a bright red dot with a happy face on it. I let go my grip. What a sensation! I started to count: one thousand, two thousand...six thousand. The parachute opened with a gentle jerk on my shoulders that brought me back to reality. I checked the canopy, the lines, and the deflector. Grabbing the two steering toggles I made a 360-degree turn. Everything worked as it was supposed to and I had the time of my life. It seemed I was soaring like an eagle!

All too soon it was time to prepare for landing. The voice of the ground instructor crackled in my radio receiver, "Number five, make a 90-degree right turn! Put your legs together! Forty-five degrees more to the right!" Going at a forward speed of about 30 kilometres per hour the green meadow was approaching fast. I visually checked the windsock to make sure I would land against the wind and made a final adjustment by pulling lightly on the right toggle. Then I heard the voice from my receiver. "Number five, pull!" I pulled both toggles down as far as possible. The parachute "stalled," and I stepped down, gently falling forward on my right knee. "Good stuff," my receiver said. I was back on *terra firma*. What a ride! What a dream come true!

*Raymond Schraa is retired from the Department of Agriculture at the University of Alberta. He and his wife, Wilma, are involved in many volunteer activities for various Christian organizations.*



Raymond Schraa "letting go."

# A CHALLENGE

to let go



# Henry David Thoreau: Steering life with your own hands

## Frank Sawyer

Henry David Thoreau, an American ethicist and poet who lived from 1817 to 1862, is most remembered for his meditative writings about *Walden Pond* and for his essay *On Civil Disobedience*. Being an ethicist meant that he thought long and hard about good and evil. In fact, that is what Thoreau did much of the time.

One of the most dominant elements of Thoreau's life was his enchantment with nature. His prose is often highly lyrical as he attempts to capture the sights and sounds of the life which pulses in nature: in the plants and animals, in the rivers, mountains and clouds. We hear him speak of the "flux of sparkling streams," of "a singular listlessness and leisure in nature," so that he can assert; "The steam which rises from swamps and pools is as dear and domestic as that of our own kettle."

Thoreau was ever determined to turn all nature to our good. He writes in his essay *Winter Walk*, "The unexplored grandeur of the storm keeps up the spirits of the traveler." This view of nature reaches its fullest consequences when he says, "Nothing that naturally happens to man can hurt him, earthquakes and thunderstorms not excepted..." (Obviously he did not live along the earthquake line!)

As an acute observer of nature's details, Thoreau has many a passage on fish and fowl, on rivers and reeds, and on all the flowering hillsides, which describe the natural riches of Massachusetts in the past century. Along with his recording of nature's ways he gives us a concern for the preservation of the natural habitat. He was an early environmentalist concerned about keeping things green.

We sit up and notice when he says, "The world is well kept; no rubbish accumulates; the morning air is clear even at this day, and no dust has settled on the grass." He notices that humankind's art "leaves its shavings and its dust about," while nature recirculates things, keeping things clean, having "perfected herself by an eternity of practice."

His words often go deep: "If a man walks in the woods for love of them half of each day, he is in danger of being regarded as a loafer; but if he spends his whole day as a speculator, shearing off those woods and making earth bald before her time, he is esteemed an industrious and enterprising citizen. As if a town had no interest in its forests but to cut them down! ... It would be

glorious to see mankind at leisure for once. It is nothing but work, work, work."

## Thoreau as poet

In his poems we find themes of humanity, nature, the importance of solitude, as well as some stanzas on his personal pain, as, for example, the emptiness he experienced when his brother died. He likewise takes time to enjoy the natural things he contemplates:



Henry David Thoreau

*I have remembered, when the winter came,  
High in my chamber in the frosty nights,  
When in the still light of the cheerful moon,  
On every twig and rail and jutting spout,  
The icy spears were adding to their length  
Against the arrows of the coming sun...  
When all the fields around lay bound and hoar  
Beneath a thick integument of snow.  
So by God's cheap economy made rich  
To go upon my winter's task again.*

There is a strong tension in Thoreau concerning his place in nature and his place in, or even aversion to, society. For that reason he can liken himself to a bunch of violets, their roots cut off, in a vase, and sure to die while nature goes on producing more violets:

*I am a parcel of vain strivings tied  
By a chance bond together,  
Dangling this way and that, their links  
Were made so loose and wide,  
Methinks,  
For milder weather.*

*A bunch of violets without their roots,  
And sorrel intermixed,  
Encircled by a wisp of straw  
Once coiled about their shoots,  
The law  
By which I'm fixed.*

Many elements enter into Thoreau's view of existence, which he sees as a heroic and independent struggle amid nature, while tried by fate and guilt along the road to be traveled; so he sums up in a poem called "Manhood":

*I love to see the man, a long-lived child,  
As yet uninjured by all worldly taint  
As the fresh infant whose whole life is play.  
'Tis a serene spectacle for a serene day;  
But better still I love to contemplate  
The mature soul of lesser innocence,  
Who hath traveled far on life's dusty road  
Far from the starting point of infancy  
And proudly bears his small degen'racy  
Blazon'd on his memorial standard high  
Who from the sad experience of his fate  
Since his bark struck on that unlucky rock  
Has proudly steered his life with his own hands....*

Much of his writing was done for the joy of playing out his thoughts like a fisher reeling out the line and waiting for a bite. His prose lines are also full of poetry, rich as they are with wit and surprise turnings of the phrases.

## Thoreau as ethicist

What Thoreau considers good and bad is an intriguing matter. Speaking of modern invasions which lead to what is generally called progress, he says: "Our inventions are wont to be petty toys, which distract our attention from serious things. They are but improved means to an unimproved end..." The key to good living he finds in the restriction of material wants, leaving all the more time and attention free for what he considered to be higher things.

He is against "spending the best part of one's life earning money in order to enjoy a

questionable liberty during the least valuable part of it...." So it is that his ethics lead to values different than are typical in Western society. He fully admits: "The greater part of what my neighbours call good I believe in my soul to be bad..."

He drops challenging suggestions like: "The more money, the less virtue," and: "The best thing a man can do for his culture when he is rich is to endeavor to carry out those schemes which he entertained when he was poor."

Thoreau's essay, *Civil Disobedience* (1849) is a sustained challenge of things taken for granted — or, we might say, of the status quo. He questions the right of any "standing government" (the phrase is analogous to "standing army") to cause its subject to place themselves, body, soul and mind, in machine-like service of ends chosen by a few

Continued on p. 12 ....





# Education

Robert VanderVennen, page editor

## Canadians prominent on Calvin's soccer team

GRAND RAPIDS, Mich. — Back in the late 1950s and early 1960s when soccer first became a varsity sport at Calvin College, waves of Dutch-Canadians who played the sport of their childhood home in Europe were the foundation on which Calvin College's soccer teams were built.

That Dutch dominance waned, but this year there are six Canadians on the college's 27-man team, with three on the starting 11.

Team captain Jon Elgersma is primarily a defensive player.

He comes from Kitchener, Ont., a graduate of Woodland Christian. "He is an energizer, our leader in so many areas," says Calvin soccer coach Marv Zuidema.

Julius Siebenga, a Bowmanville native who graduated from Durham Christian High, is a starter on the forward line. Through the first nine games he was Calvin's second-leading scorer with 17 points.

The third starter, Wayne Huizenga, is from St. Catharines and Beacon

Christian High School. He is a top defensive player.

Other Canadian players are the brothers Brandon and Jason Rook from North Vancouver, B.C., and Chris Bosch from Dundas, Ont.

Calvin has dominated soccer play in the Michigan Intercollegiate Athletic Association, with a record of 15-3-1 last year and 13 league championship wins in the past 22 years. Zuidema is coaching the team in its 30th year.

From a file by Phil de Haan



Soccer stalwarts (front l-r) Wayne Huizenga, John Elgersma, Joel Siebenga; (back row) Julius Siebenga, Chris Bosch, Jason Rook.

## Dordt College engineering program accredited

### C.C. Staff

SIoux CENTRE, Iowa — Dordt College has received the unusual distinction of having its engineering degree program accredited by the Accreditation Board for Engineering and Technology.

The accreditation acknowledges the high quality of the engineering program and allows student degrees to be recognized in both the United States and Canada. Dordt is only one of four or five private liberal arts colleges in the U.S. to have an accredited engineering program.

The engineering program started in 1980 and offers emphases in mechanical and electrical engineering. Faculty members are Charles Adams (chair), Douglas De Boer (on leave), Philip De Vries, Paulo Ribeiro, Kevin Timmer and Nolan Van Galen.

Adams says, "We emphasize a Christian approach to engineering education, not only with regard to the varied ethical



Doug De Boer, engineering instructor

responsibilities of Christian engineers, but also in the design, processes and application of engineering."

The engineering program enrolls 60 students on average and graduates between five and 15 engineers a year. The typical faculty/student ratio of one to 10 gives students the benefit of close contact with professors.

Adams says that access to lab equipment is another benefit of the Dordt program. "Students have ample hands-on experience in such areas as computer-aided drafting/design, digital system

design and solar energy engineering," he says. "For example, we have a solar engineering monitoring station, using a computer interfaced with a pair of Eppley black-and-white pyrometers to collect and record data."

In response to questionnaires, engineering graduates say Dordt's program gives them good ability to compete with their peers in graduate schools and on the job. Alumni have been accepted into a wide variety of graduate schools and into employment at such corporations as Boeing Aircraft, Motorola, Rockwell International and Hewlett Packard.

Dordt's engineering department has received a National Science Foundation award to conduct a "Young Scholars in Engineering" program for junior high school students, which has been very successful for the past two summers.

## Calvin College ranked among best U.S. colleges and universities

### C.C. Staff

GRAND RAPIDS, Mich. — Calvin College has been placed among the top 15 universities in midwestern United States in an annual survey by the well-known American periodical *U.S. News & World Report*.

The exhaustive study cited Calvin's academic reputation and the high quality of its entering students as key reasons for its high standing. Calvin has also been ranked as one of the top 50 liberal arts colleges in *The National Review College Guide*.

Calvin's president, Anthony J. Diekema, said he was gratified by the national newsmagazine's recognition of the college, asserting that it underscores the commitment of faculty and administration to provide a comprehensive and academically challenging program of Christian liberal arts training.

Calvin has an enrolment of approximately 4,000 students. It was founded in 1876 and is maintained by the Christian Reformed Church.

## Henry David Thoreau: Steering life with your own hands

...continued from p. 11

leaders. Thus Thoreau protests the Mexican-American War of that time, and also the black slavery still not abandoned at the time in the southern U.S. and soon to become the dominant issue leading to civil war.

Thoreau can be counted among those who suspect that the commercialization of life itself is leading Western society down a blind alley: "... Trade curses everything it handles; and though you trade in messages from heaven, the whole curse of trade attaches to the business."

In an essay published a year after he died, *Life without Principle* (1863), Thoreau depicts the life of most people as either without ideals or with the wrong ideals. He says, characteristically, "But I foresee that if my wants should be much increased, the labour required to supply them would

become a drudgery.... There is no more fatal blunder than he who consumes the greater part of his life getting his living."

We are too busy with the "outward shell" of life to the neglect of the inner core and the true basis. To sum up: "I believe that the mind can be permanently profaned by the habit of attending to trivial things, so that all our thoughts shall be tinged with triviality."

### Thoreau as theologian

Throughout his writings Thoreau speaks of God and the gods, of the Bible and of the writings of other religions as well. His learnings are toward pantheism and syncretism. He certainly felt that he had God, or at least the gods, on his side as to his views and values. Commenting on how most people seem to go through life chasing frivolous ends, even when working hard, Thoreau

says, "As if you could kill time without injuring eternity. The mass of men lead lives of quiet desperation.... When we consider what, to use the words of the catechism, is the chief end of man, and what are the true necessities and means of life, it appears as if men had deliberately chosen the common mode of living because they preferred it to any other.... How vigilant we are! Determined not to live by faith if we can avoid it."

It will come as no surprise that he provides a sharp critique of the church and traditional religion, especially when it does not rise above the common frivolities of the era. For example, he suggests in relation to the California gold rush: "It makes God to be a moneyed gentleman who scatters a handful of pennies in order to see mankind scramble for them.... It is remarkable

that among all the preachers there are so few moral teachers. The prophets are employed in excusing the ways of men."

Or again: "It is true, these Roman Catholics, priests and all, impress me as a people who have fallen far behind the significance of their symbols. It is as if an ox had strayed into a church and were trying to bethink himself. Nevertheless, they are capable of reverence; but we Yankees are a people in whom this sentiment has nearly died out, and in this respect we cannot bethink ourselves even as oxen," he likewise complains of "draggel-tail" sermons which make Sunday "the fit conclusion of an ill-spent week, and not the fresh and brave beginning of a new one."

The themes and tensions in Thoreau's perspective on things are often clear enough. He sees considerable

superficiality in the way most people live. This also eats into the core of society's institutions, including church and government.

However, as much as we can certainly learn from Thoreau, it remains true that it is easier to criticize things from the edge of society when one has somewhat withdrawn from it. That kind of distance provides the space for a critical view, but it also tends to make some of Thoreau's critique a little too patent.

However, he was an original thinker and not afraid of taking the difficult route when necessary. We may reflect long and hard on some of his words, perhaps most of all his challenge toward much that goes by the name of progress as being but "improved means to an unimproved end."

Frank Sawyer teaches at the Reformed seminary in Tegucigalpa, Honduras.



Health

Beat the bug: Get a flu shot

Judy Burrell

"The flu" has become something of a catch-all we apply to just about any illness that makes us feel miserable during the winter months, from a common cold to any number of minor viruses. However, there really is an illness that's called the flu; its proper name is *influenza* and it poses a real threat to our health.

Influenza is a virus that makes us a lot sicker than the more common winter viruses. At first we're unaware we even have it, but after a few days we begin to develop things like chills, burning watery eyes, a bad cough, sniffles, headache, overall body ache, stomach ache, nausea, weakness, diarrhea and a fever as high as 38 - 40 degrees C. It's easy to see why the flu leaves even young, healthy people feeling exhausted, in some cases for weeks.

Highly contagious

Influenza is also one of the most contagious viruses known to medical science. Just being in the room with someone who has it means you can easily get it. When a flu victim coughs, sneezes or even talks, the virus is sent into the air where it can easily be breathed in by someone else. And because the flu is active in our bodies days before we're even aware of it, we can be spreading it around unknowingly. Small wonder that during a severe outbreak 30 per cent of the population can be affected.

The flu can make anyone very sick, but according to the Canadian Public Health Association it can be deadly to people in what they call "high-risk groups," including: people over 65; those with chronic heart, lung or kidney disease; and those with diabetes, cancer or anemia. The danger lies in the fact that the flu leaves its victims susceptible to other infections, the most common and most dangerous of which is bacterial pneumonia.

If you're in a high-risk group your body has a tough time fighting off an illness like this. Many people end up in hospital and some of them die. In fact, it's estimated that about 5,000 Canadians die each year as a result of flu complications; more than 80 per cent of those people are over 65.

Considering the dangers, it's surprising that only about 30 per cent of people in the high-risk groups get a flu shot each year. Part of the problem is lack of awareness, which is why groups like the Lung Association are actively promoting flu immunization.

"When we're faced with a

life-threatening illness that's preventable and people are ignoring the treatment, we know we've got to get the word out," says A. Les McDonald, director of Health Education and Program Services for the Canadian Lung Association. "Fact is, the flu can kill. But it's also true that the flu can be prevented. We're working hard to make sure everyone is aware of both those facts."

Fear of experiencing side effects such as body aches and fever from the injection has also kept many people from getting a flu shot.

New vaccine has few side-effects

There's good news on that issue. This year the provinces, with the exception of Quebec and British Columbia, have purchased a much less reactive flu vaccine for general use, called split virus vaccine.

As the name suggest, the virus used in this vaccine has been split, and while it works just as well as the traditional vaccine made from the whole virus, the side effects have been decreased dramatically. Studies show only about 12 per cent of those receiving the split vaccine experience flu-like side effects. Some people will still get soreness at the injection site, but it disappears in a day or so.

Flu vaccines are considered extremely safe. Split vaccine can be given to anyone over six months of age; whole vaccine is safe for those over 13 years of age. Both vaccines are effective in preventing or reducing the severity of influenza.

Flu vaccine was first developed in 1937. Since then, each year, scientists predict which strains of flu will be prevalent and grow those strains in fertilized chicken eggs. When enough has been grown, the virus is removed, purified and killed. Usually three virus strains are combined in the final flu vaccine each year.

Activating your immune system

The dead virus strains activate your immune system to allow your body to protect itself from the influenza strains that are in the vaccine. Because the process involved in growing the virus may result in small amounts of egg protein being present in the serum, people with an allergy to eggs or egg products shouldn't get a flu shot.

Flu vaccine is 70 to 90 per cent effective. The few people who do get the flu after receiving a shot tend to experience a mild case and recover quickly. Because the virus you're inoculated with is dead, you can't get the flu from a flu shot.

HOW TO DISTINGUISH - COLD OR FLU?

| Symptoms                | Cold                            | Flu  |
|-------------------------|---------------------------------|--|
| fever                   | rare                            | characteristic high (38-40°C); sudden onset; lasts 3 to 4 days |
| headache                | rare                            | prominent  |
| general aches & pains   | slight                          | usual; often quite severe                                      |
| fatigue & weakness      | quite mild                      | extreme; can last up to a month                                |
| prostration             | never                           | early and prominent  |
| runny, stuffy nose      | common                          | sometimes  |
| sneezing                | usual                           | sometimes  |
| sore throat             | common                          | sometimes  |
| chest discomfort, cough | mild to moderate; hacking cough | common; can become severe                                      |
| complications           | sinus congestion or earache     | bronchitis; pneumonia; can be life-threatening                 |

The vaccine won't protect you against colds or lesser viruses since it's specifically designed to fight the influenza bug. But remember, those other viruses don't make you nearly as sick, and they rarely leave you susceptible to secondary infection.

Anyone can benefit from flu shot

While it's most important for those in the high-risk groups to get their flu shots, there are many others who should consider getting immunized, such as: people who live or work with anyone in a high-risk group — nurses, doctors and other health care workers; people who work in situations where flu can easily spread — teachers, day care workers; people who provide essential community services — police officers, fire fighters; and anyone else who wishes to reduce their chances of getting influenza.

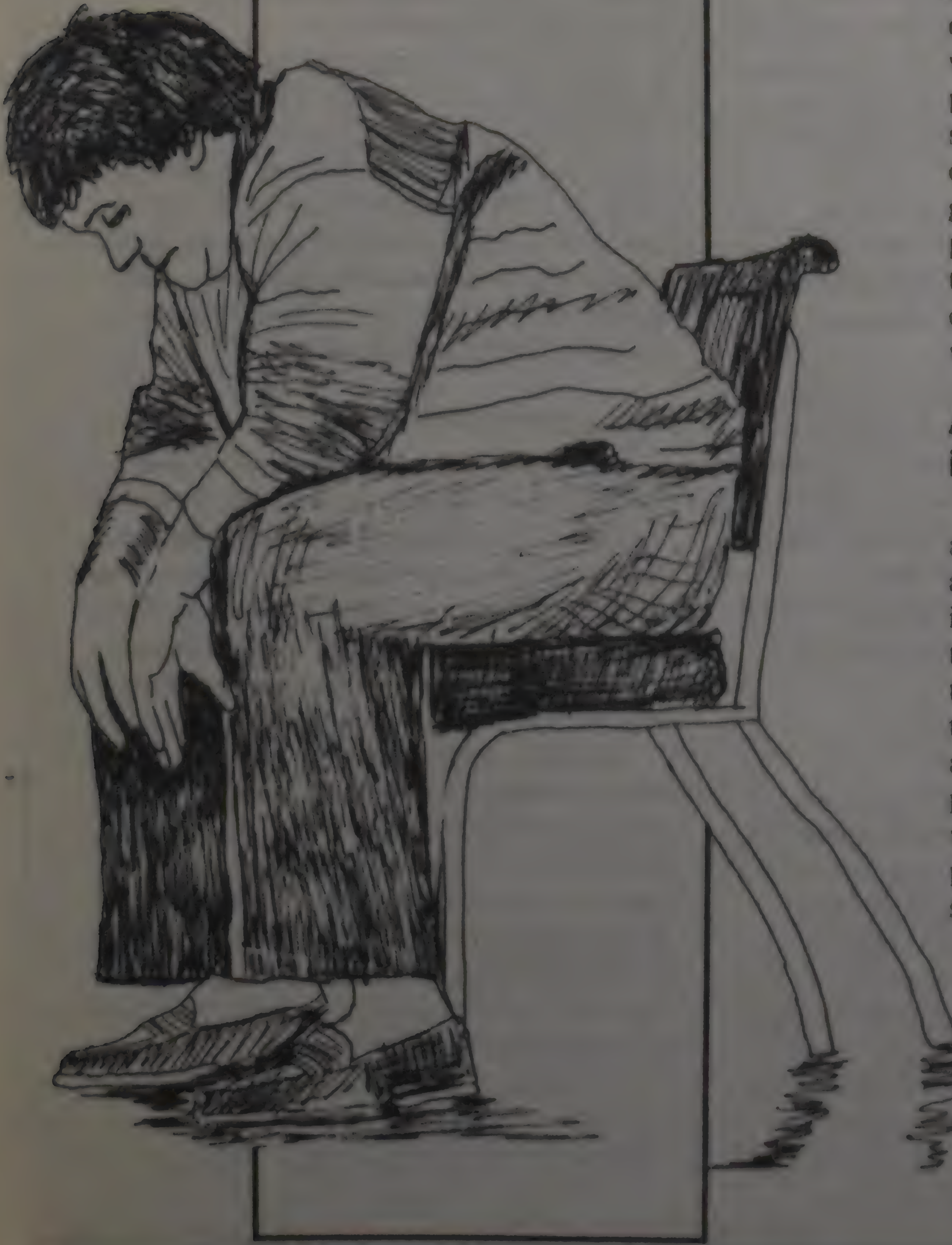
If you *do* get the flu, the only

way to cope is to let it run its course. The Canadian Public Health Association suggests you stay in bed, take aspirin to relieve the aches and pains, and drink lots of fluids. The flu can last from three days to two weeks but if your symptoms last any longer, see your doctor. And remember, dragging yourself to work isn't doing anyone a favour. You risk catching a secondary infection, and you'll be spreading the virus around, too.

"The flu season doesn't start until late fall, but since it takes about two weeks for your body to build up immunity, get your flu shot early," says Dr. Christofer Balram, chairperson of the Epidemiology and Disease Control Division of the Canadian Public Health Association.

*This story was written by Judy Burrell for Connaught Laboratories Limited, Toronto, Ont.*

When a flu victim coughs, sneezes or even talks, the virus is sent into the air where it can easily be breathed in by someone else.



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## Environment

### Checking house for winter readiness may avert problems, aid environment

TORONTO (MCCR) —

There is still time for householders to make sure everything around the home is ready for winter. The Ministry of Consumer and Commercial Relations has prepared a home-inspection checklist to help people figure out what minor jobs need to be done before cold conditions turn little problems into big ones.

"A householder's best bet is to start with our list, then go through the home and carefully note other items they think should be added," says Marilyn Gurevsky, at the ministry's Consumer Services Bureau.

Gurevsky reminds consumers who want to hire others to do the work to be sure to get a contract in writing — even for minor jobs. The contract needn't be elaborate, but should outline what will be done, who will do it and start-up and completion dates.

It's important to make sure repair companies are competent before hiring. "The worst way to choose a heating-system contractor, for example, is to pick someone who calls or comes to your door," says Gurevsky. "talk to friends and neighbours, or call your local fuel supplier for the names and addresses of responsible heating contractors."

Here's a list of items consumers should check every fall to make sure their homes will stand up to winter's blast.

1. Interior caulking along doors, windows, baseboards and in the basement should be carefully checked. Exterior caulking is equally important.
2. Weatherstripping and sealing on doors and windows should be snug.
3. Consumers who've already had frozen pipes should consult a plumber to see if extra insulation can prevent this

common problem.

4. Additional insulation may also be called for if, say, the temperature in an attached, unheated garage never drops below freezing in winter, or a roof loses snow cover very quickly. These are often an indication the home is losing an excessive amount of heat.

Proper caulking, weatherstripping and insulation cannot only save you money but will be more "environmentally friendly" because of reduced fuel consumption.

5. Check the condition of the roof. Winter isn't the best time to make repairs or replace it.

6. Eavestroughs and downspouts backed up by dead leaves or debris can create all sorts of leakage problems when standing water freezes and expands. Do-it-yourselfers know cleaning the eavestrough is a lot simpler than many people realize.

7. In homes with forced-air heating systems, dampers and inlet and outlet vents should be dusted with a vacuum cleaner. Check that vents aren't covered by furniture or carpets.

8. It's still not too late to repair cracks or heaving in sidewalks and driveways. Left over the winter, a small job can turn into a big one.

9. Rotten wood on decks, porches, fences and gates should also be fixed now.

10. Check to make sure the fireplace chimney damper works. If you don't have a damper, consider installing a custom-fitted cover to save heat.

11. To protect consumers from the dangers of fire and carbon-monoxide poisoning, heating systems should be professionally inspected and cleaned every year by a contractor registered with your provincial consumer ministry's

Fuels Safety Branch.

Consumers can help keep their heating system running safely by making sure the furnace has a good air supply, moving all combustibles and corrosives away from it and installing new air filters in forced-air furnaces. These filters should be replaced three times a heating season.

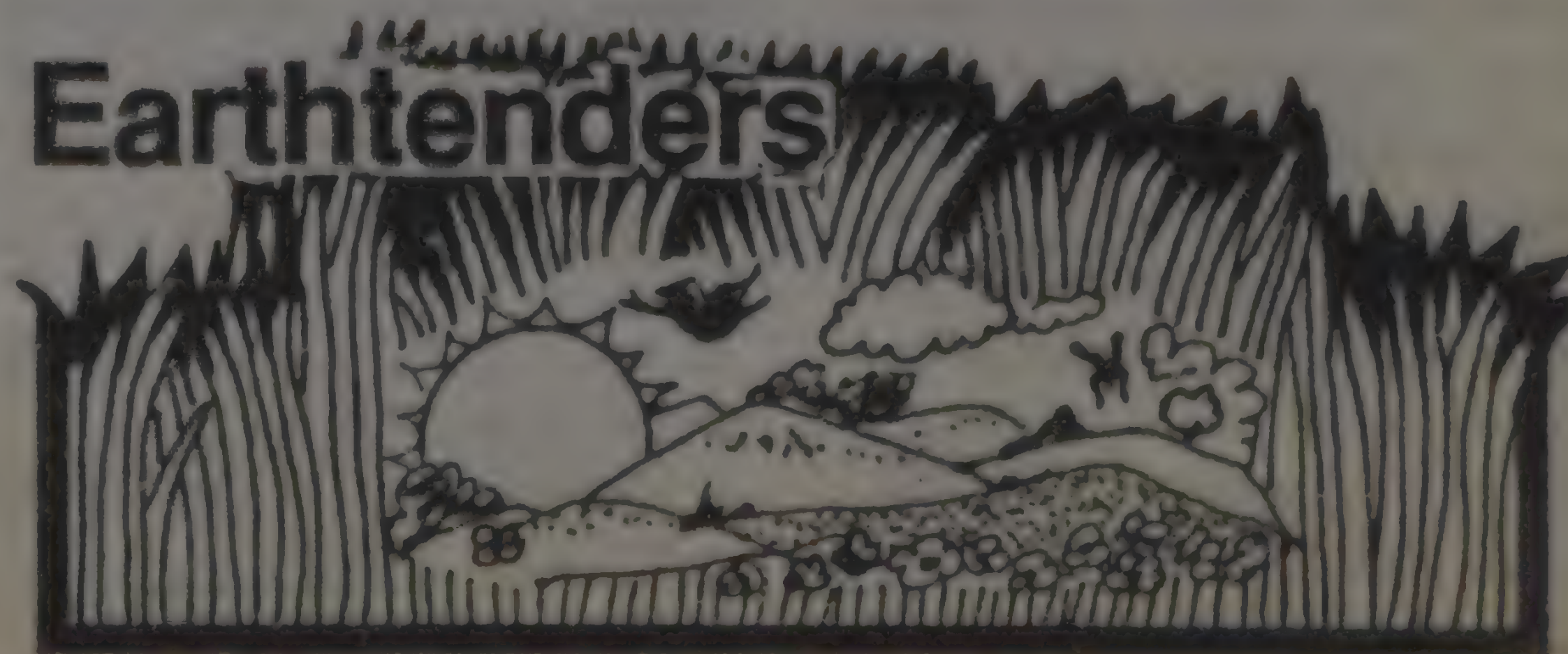
Sometimes efforts to improve energy efficiency can result in a house being so well sealed that furnaces and other fuel-burning appliances don't get enough air for proper combustion. A registered heating contractor can tell if this is a problem and suggest remedies.



Make sure your home is energy efficient and ready for winter.



Harry Spaling



Our place and task in the environment

### Chemical affairs

Every spring and early summer Canadians rush to the store to buy their favourite spray or lotion for fending off hordes of pesky insects. During this past summer many will have noticed that their preferred brands were not available.

The absence of these brands is because the federal government has banned numerous common insect repellents. In April last year, 95 repellents were banned, including common brands such as "Deep Woods" insect repellent and "Off! Skintastic" lotion insect repellent. In July of this year, another four repellents were banned, including "Black Fly Repellent Solution (BF-100)."

These sprays and lotions were banned because test data indicated that the two active ingredients found in these repellents were linked to birth defects or other long-term health effects in laboratory animals.

Although these chemicals were approved for human use on the basis of extensive testing completed previously, regulations require that manufacturers forward any new or follow up test information to federal authorities. The manufacturers, Union Carbide and McLaughlin Gormley King, complied with this regulation leading to the eventual ban of many off-the-shelf repellents.

#### Falsified results

Unfortunately, corporate and government responsibility in protecting human health and the environment through the banning of insect repellents is less evident in similar incidents involving agricultural pesticides. Recent evidence suggests that test data used to register several pesticides have been falsified, sparking a criminal investigation by the U.S. Environmental Protection Agency (EPA) into Craven Laboratories of Texas, the company which carried out the tests. Canada relied on this same information to register popular

pesticides such as Round-up, Rodeo and Diquat.

Despite using faulty data in the registration process, Canadian authorities issued statements implying little risk to either health or the environment. Given the toxicity of these chemicals, a more cautious response may have been to warn farmers of potential risks, or to recommend restricted usage of the pesticides in question, at least until the American investigation is complete.

This incident is similar to one more than a decade ago. In 1977, the EPA discovered that 123 pesticides had been improperly tested by Industrial Biotech Laboratories of Illinois. Then too, Canada had relied unwittingly on faulty data to approve these chemicals. But not until 1980, three years later, did the Canadian government release a list of 106 pesticides suspected of testing deficiencies.

#### The greed factor

The problem is not chemicals *per se* but rather human behaviour associated with them. Too often corporate self-interest, commercial gain or political expediency override health and environmental interests. Campaigns to defend the continued use of specific chemicals, when facts suggest reason for concern, smacks of complacency.

The real problem is one of trust and responsibility. Can we trust chemical companies to provide unbiased data? Will health and environmental considerations receive greater priority than commercial gain? Will governments balance private interests with public well-being? The incidents have shown that there is a long way to go in building trust and managing responsibility.

Harry Spaling is a doctoral student in geography at the University of Guelph, Guelph, Ont.

### Time to 'be and grow' says Pope in environmental warning

CUIABA, Brazil — We human beings have used Earth's resources and even our "very own lives in an excessive and haphazard way" because we are "consumed by [our] desire to have and enjoy rather than to be and to grow," asserted Pope John Paul II last week while in Cuiaba, Brazil, a gold-mining city at the "gateway" to the vast Pantanal swamp lands and the Amazon rain forests. "Yes, we can develop, but we must not 'betray,'" he added sternly.

The Pope was in the midst of a 10-day Brazilian visit when he made this statement, the first direct environmental appeal he has made.

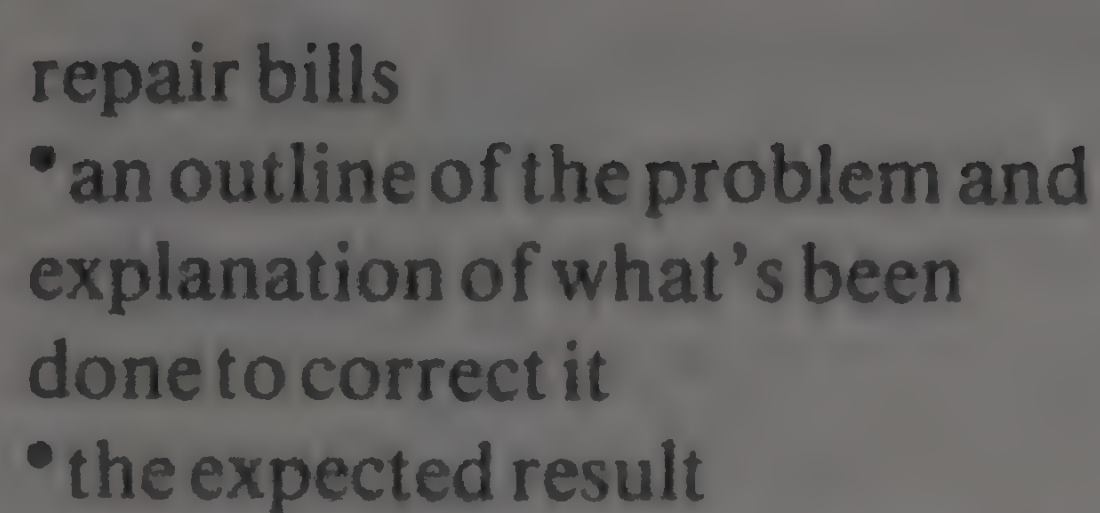
The health of the Amazon

jungles and rain forests are absolutely crucial to the ecological health of the rest of our planet, environmentalists have been pointing out. But the rain forests are disappearing at a staggering rate due to gold and tin mining, resettlement from cities and slash-and-burn farming.

Despite the media attention in North America, the problem is not abating. Friends of the Earth, a London, England-based group, said on the same day the Pope made his statement that 1991 "is likely to become the worst year ever for burnings in the Amazon rain forests" — at a rate of almost 140 acres a minute.



## Sometimes complaining is appropriate

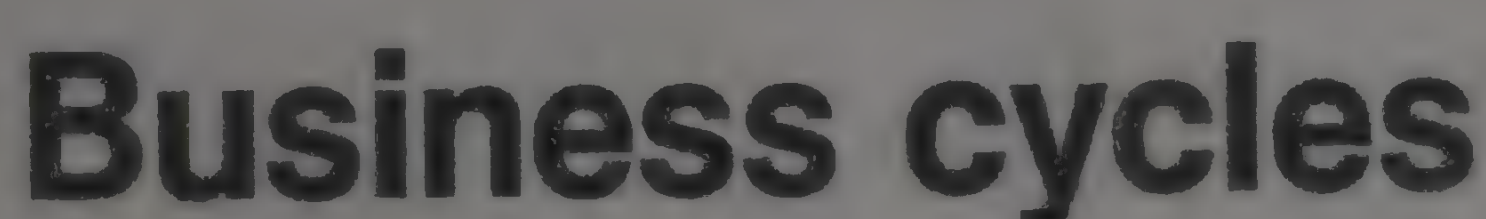


can be sought from consumer-advice columnists at local newspapers, industry associations, your local Chamber of Commerce or the Better Business Bureau.

**Your consumer ministry has  
consumer services bureaus**

**10. Call for help.** If you can't resolve a problem, outside help

- \* your name, full address and date
- \* the name of a specific person from whom you want an answer
- \* a description of the good or service about which you're complaining
- \* the date of purchase and price paid
- \* photocopies of receipts and



Before the recession we read in the news that the recession would be mild and short-lived. Then we read that the recession will be severe and long-lived. Who knew before hand? Now that the recession is *technically* over, it would be instructive to look at the past. What has been the pattern of business cycles in the post-war era? The table below shows the recessions and growth cycles as defined by Statistics Canada.

Starting a business in the midst of a recession is sure to draw frowns of worry from friends and relatives. However, consider the advantages. Office space and retail space is abundant meaning that good deals can be made. Lower rents, leasehold improvements or a number of "free" months are some of the concessions that landlords offer. Used equipment becomes available at very



## News/Views

# Annual report on world hunger concludes relief efforts are effective

WASHINGTON, D.C. (EP) — Famine and starvation around the world has captured the attention of the media in 1991, and yet there have also been significant breakthroughs in feeding the world's half a billion hungry people, according to Bread for the World Institute on Hunger and Development.

"Various ideas are working to overcome hunger," is the conclusion of "Hunger 1991: Ideas that Work," a report on the state of world hunger. Bread for the World releases the report annually on Oct. 16 in recognition of World Food Day, established by the United Nations in 1979.

This year's report highlights 10 of the most important advances in reducing hunger and concludes that "the principal barrier to overcoming world hunger is neither lack of resources nor lack of knowledge, but the failure to put ideas that work into practice."

According to Hunger 1992, the number of hungry people in the world continues to grow. More than half a billion adults and children are in a constant state of hunger around the world. An estimated one billion people, 20 per cent of the world's population, live in households too poor to obtain an adequate diet for an active work life.

### Bleak assessment but encouraging trends

Yet in spite of this bleak assessment, the report identifies many encouraging trends. While the number of people who are hungry is higher than ever, the percentage of the world's population that is hungry is slowly declining.

Hunger is on the decline in absolute numbers in the populous regions of South Asia, where the majority of the world's hungry people reside.

And "there is hope," according to David Beckmann, president of Bread for the World Institute. "We can make a difference. Our combined moral vision and practical action can eliminate mass hunger in our lifetime. I pledge the resources of Bread for the World and the Institute toward this end."

Successful hunger-fighting ideas identified in the report include well-targeted, short-term uses of food aid; demilitarizing and setting national economic policies to reduce hunger; using technology in appropriate ways; and efforts by hungry people and advocacy groups to organize for social change.

### Keys to success

According to the report's findings, projects that are successful in reducing hunger share a number of similarities. First, in successful projects, hungry people lead in planning, implementing and evaluating projects. Second, most successful hunger projects receive support from their own governments and private agencies. Third, the success of projects is directly affected by national and international economic and military decisions.

The report also stresses that there is no single cause, therefore there is no single cure, for hunger. A variety of successful strategies are needed to address the crisis. "Government policies that are humane and just are needed, as well as a combination of

individual, corporate and organizational efforts," said Beckmann. "Lowering the interest rate on Third World debt by one per cent could help hungry people as much as holding dozens of Live Aid concerts."

Hunger 1992 also identified a number of areas of the world which have worsened in terms of hunger in the last year. Among them are areas affected by the Persian Gulf War, which severely affected not only Iraq and the surrounding region,

but also much of Asia and Africa as foreign workers lost their jobs and returned home.

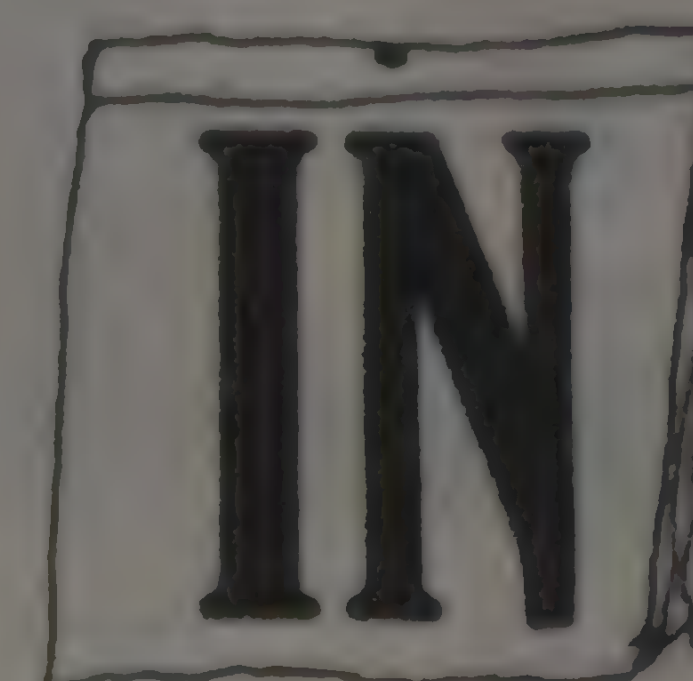
"We know what causes hunger," said Don Reeves, director of Bread for the World Institute on Hunger and Development. "We also know what ideas work to reduce hunger. The challenge is for people to step forward and help put more of these ideas that work into action."

Hunger 1992 is the second in a series of annual reports on global hunger, prepared by

Bread for the World Institute on Hunger and Development. The report is co-sponsored by Christian Children's Fund and supported by Adventist Development and Relief Agency International, CARE, Catholic Relief Services, Church World Service, Coordination in Development (CODEL), Heifer Project International, Lutheran World Relief, Mennonite Central Committee, the Trull Foundation, and World Vision.



## Peter and Marja are



### Dear P & M:

*I am 23 years old and an adopted child. I enjoy a good relationship with my parents; I love them and they love me.*

*For many years I've wondered who my natural parents are. I'm anxious to find out because I would like to know my roots. I'm aware of a volunteer group called Parent-Finders which could help me.*

*Once in a while I've mentioned my interest to my parents without pushing the idea. My mother understands and I'm sure she will co-operate. My father, on the other hand, told me recently that I would be foolish to open myself to new hurts by pursuing this. He also said he felt somewhat betrayed by me for wanting to know my natural parents.*

*I don't want to hurt my dad and don't know how to deal with all of this.*

### Dear Searching:

Your father wants to protect you. He's also worried about losing you. On top of that, he can't understand why you should want to connect with your biological parents when you have such a good relationship with your mom and dad.

He does not have to feel threatened or rejected by your perfectly natural desire to find out more about your roots. He needs to know that you will always love him and that shared love, if a positive reunion were ever to take place, is not less love.

Since you have such a good relationship with him you should be able to discuss your heart's desires with him. His resistance makes you somewhat afraid to discuss this further with him, but look at it as the first of many acts of courage that your search will require. Your mother seems to have a calm and confident attitude and you may also want to ask her to help you by reassuring him.

If he simply can't understand your reasons, you may have to proceed with your search without your dad's support. He will not always be able to protect you from being hurt. Likewise, you cannot always protect him from actions and decisions on your part that may cause him some pain.

The times have certainly changed. Twenty-three years ago adoptive parents were not counselled about the possibility of a future reunion between birth-mother and child.

Today, birth-parents have much more input into the selection of adoptive parents and everyone understands that a reunion may some day take place between an adult child and his or her natural parent(s) if both parties give their consent. So be gentle with your dad. He became an adoptive parent under the old way of doing things.

We recommend that you contact Family and Children's Services (FACS). They are governed by rules and regulations that provide confidentiality to everyone involved. Since you are over the age of 18 you may register your name with the Adoption Disclosure Board which will do a computer search on your behalf. FACS is willing and able to help you with two things: non-identifying information, including medical background, and counselling towards the goal of reunion.

A FACS social worker will sit down with you and confront you with the pros and cons of your endeavour. For example, it may be impossible to track down your birth-parents. Their situation may surprise or even shock you. Or they may not want to be found. You just don't know what you will encounter! The social worker with whom we discussed your letter told us that she cautions clients to proceed carefully along prescribed steps to prevent "ruining another life." She reminded us that everyone's welfare must be kept in mind.

Parent-Finders is an independent, international organization which may be helpful if FACS is not. Many cities have chapters which meet monthly. They are not subject to the same governmental regulations and their counselling support may not be as consistent. So please go to FACS first and see how far you get with them.

If you did not get along at home we might caution you about looking for your natural parents. In your case you have the security of a loving relationship with your mom and dad. That gives us the confidence to tell you to go ahead with your search.

**Write to: P & M**  
c/o Calvinist Contact  
4-261 Martindale Rd.  
St. Catharines, ON L2W 1A1

*Peter and Marja Slofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of: Sam Da Silva, Ineke Brouwer-Purlevliet, Tom Zeyl, Marian Van Til and Bert Witvoet.*

## Not wearing your seat belt?





Classified

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If you wish a photo included, send us the original.</p> <p>d) <i>Calvinist Contact</i> will not be responsible for any errors due to handwritten or phoned-in advertisements.</p> <p>e) The rate shown above for classifieds covers any length up to six column inches. <i>Calvinist Contact</i> reserves the right to charge for additional column inches at the rate of \$13.50 per column inch (GST inclusive).</p> <p><b>NEWLYWEDS</b></p> <p>Non-subscribing newlyweds whose wedding announcement with their future address appears in <i>Calvinist Contact</i> will receive a letter offering a first-year subscription for only \$20.00 (GST inclusive)! To facilitate matters, we encourage those who request and pay for the wedding announcement to enclose \$20.00 and the couple's future address.</p> <p><b>Calvinist Contact Publishing Ltd.</b><br/>4-261 Martindale Rd.<br/>St. Catharines, ON L2W 1A1<br/>Phone: (416) 682-8311<br/>Fax: (416) 682-8313</p> |  <p><i>Congratulations to Willem and Reina Lodewyk on the occasion of their 55th wedding anniversary!</i></p> <p>Sneek Fr. Red Deer, Alta.<br/>1931 October 22 1991</p> <p>With joy and gratitude to our heavenly Father, we are happy to announce the 55th wedding anniversary of our parents, grandparents, and great-grandparents</p> <p><b>WILLEM and REINA LODEWYK</b></p> <p>May the Lord bless you richly as you continue to be a blessing to all of us. Congratulations from:</p> <p>Bob &amp; Ineke Lodewyk — Donga, Nigeria</p> <p>Dick &amp; Shirley Lodewyk — Red Deer, Alta.</p> <p>Dewey &amp; Tova Lodewyk — Calgary, Alta.</p> <p>Eileen &amp; John Sneep — Edmonton, Alta.</p> <p>and all the grandchildren and great-grandchildren.</p> <p>Home address: 4200 - 43rd Ave., Red Deer, AB T4N 3B9</p> <p>Hoogeveen Bobcaygeon<br/>1941 November 16 1991</p> <p>"How blessed is he whose help is the God of Jacob, Whose hope is in the Lord his God" (Ps. 146:5).</p> <p>With thanksgiving and praise to God, we look forward to celebrate the 50th wedding anniversary of our parents, grandparents and great-grandparents,</p> <p><b>HENK and JANE BUNINGA</b><br/>(nee Booll)</p> <p>May God continue to bless and keep you and give you his peace. With love from:</p> <p>Joan &amp; Ken Armstrong and Wanda — Bobcaygeon, Ont.</p> <p>Tim &amp; Carol, Melissa, Michael, Rick &amp; Angela (friend), Kathy &amp; Pete, Travis</p> <p>Rita &amp; Brian Lise — Tottenham, Ont.</p> <p>Joy, Janet, Julie, Juanita, Justina Tina &amp; Peter Huizenga — Sandford, Ont.</p> <p>Will &amp; Dawna (friend), Joshua, Ben, Aaron, Daniel, Christian, Stephen</p> <p>Irene &amp; Larry McGuinness — Burnaby, B.C.</p> <p>Friends and relatives are invited to an open house at Lindsay Chr. Ref. Church, Lindsay, Ont., on Saturday, Oct. 26, 1991 from 7 - 9 p.m.</p> <p>Best wishes only please.</p> <p>Home address: R.R. #2, Bobcaygeon, ON K0M 1A0</p> | <p>Vlaardingen, Edmonton, the Neth. Alta.<br/>Sept. 19, 1912 Oct. 15, 1991</p> <p>On Oct. 15, 1991, our Lord called home and took to himself our husband, father, grandfather and great-grandfather</p> <p><b>JACOB GERRIT DE BOER</b></p> <p>in his 80th year.</p> <p>Loving husband of Alida W. de Boer (nee v/d Deyl).</p> <p>Dear father of:</p> <p>Helen &amp; Fred Lenten — Edmonton, Alta.</p> <p>Dick &amp; Carol de Boer — Calgary, Alta.</p> <p>Fred &amp; Cheryl de Boer — Seattle, Wash., U.S.A.</p> <p>Jacques &amp; Eileen de Boer — Camrose, Alta.</p> <p>ten grandchildren and three great-grandchildren.</p> <p>The funeral was held on Friday, Oct. 18, 1991, at 1 p.m. in the West End Chr. Ref. Church, Edmonton, Alta., with Rev. G. Pols officiating.</p> <p>Home address: #100 Summit Village, 100 Ave-149 St., Edmonton, Alta.</p> <p>"Be still and know that I am God" (Ps. 46:10).</p> <p>On October 1, 1991, the Lord took to his eternal home our husband, father and opa</p> <p><b>HENDRIKUS VAN ZWOL</b></p> <p>at the age of 71.</p> <p>Beloved husband of Helen for almost 50 years.</p> <p>Dear father and opa of:</p> <p>Harry &amp; Diane Van Zwol — Beamsville</p> <p>Marty &amp; Al Bruins — Millgrove</p> <p>Bryan, Kevin, Robert, David</p> <p>Lottie &amp; Ted Fennema — Waterdown</p> <p>Colin, Neal, Leah</p> <p>George &amp; Liesje Van Zwol — Waterdown</p> <p>Jessica, Karina, George</p> <p>Home address: 320 Main St. North, Waterdown, ON L0R 2H0</p> | <p>Surhuizum Kitchener<br/>Dec. 22, 1909 Oct. 3, 1991</p> <p><i>"Ik heb de goede strijd gestreden, ik heb mijn loop ten einde gebracht, ik heb het geloof behouden; voorts ligt voor mij gereed de krans der rechtvaardigheid, welke te dien dage de Here, de rechtvaardige rechter, mij zal geven, doch niet alleen mij, maar ook allen, die zijn verschijning hebben lief gehad."</i> (II Tim. 4: 7,8).</p> <p>Here Jezus, ik kom.</p> <p><i>Veilig in Jezus' armen</i></p> <p>Psalm 73 was a favourite psalm, one of many that she memorized and loved.</p> <p>The Lord, in his infinite love and mercy, and in his time, brought home his child,</p> <p><b>RIEMKJE HARTHOLT</b><br/>(nee Van Schepen)</p> <p>at the age of 81.</p> <p>Beloved wife of the late Albert Hartholt for 46 years. She was predeceased by her cherished son, Bonne in 1974.</p> <p>Dearly loved mother, grandmother, and great-grandmother.</p> <p>Her precious family:</p> <p>Annie &amp; Dick Broekema</p> <p>Jim &amp; Anita (Derek), Albert &amp; Brenda (Ryan, Michael), Renee</p> <p>Nellie &amp; Pieter Plate</p> <p>Albert &amp; Astrid (Robert &amp; Sarah) Hartholt, Walter &amp; Nancy Hartholt, Ramona Hartholt</p> <p>Stien &amp; Jerry Flikkema</p> <p>Herman, Rhea &amp; Ken (friend), Albert.</p> <p>Olga &amp; Arend Steenbeek</p> <p>Renata &amp; Rob (friend), Wayne, Robert, Alan</p> <p>Riemkje is survived by two sisters in Ontario, one sister in Chicago, and two sisters in the Netherlands. Mom and Oma will be greatly missed by all who have known and loved her.</p> <p>It is our great comfort to know that she belonged to our Lord and Saviour, Jesus Christ, and now reigns with him forever.</p> <p>"Till we meet....at Jesus feet...."</p> <p>The funeral service took place on Monday, Oct. 7, 1991, from the First Chr. Ref. Church, Kitchener, Ont.</p> <p>Rev. Cecil Van Niejenhuis and long-time friend and pastor, Rev. Jacob Kuntz officiated.</p> <p>Interment Woodland Cemetery, Kitchener, Ont.</p> <p>Correspondence address: 92 Pinedale Dr., Kitchener, ON N2E 1J7</p> <p>October 12, 1991</p> <p>Suddenly the Lord took home</p> <p><b>ARCHIE WESTSTEYN</b></p> <p>51 years old.</p> <p>Husband of Anky de Kleer.</p> <p>Son of Mrs. E. Weststeyn of Burlington.</p> <p>Father of:</p> <p>Arno &amp; Helen</p> <p>Perry</p> <p>Allison</p> <p>Elizabeth</p> <p>Grandfather of Matthew, Rachelle, Sarah.</p> <p>Archie was a deacon in his church, very active in Christian school societies and used his talents and spare time to help his family and friends.</p> <p>Correspondence address: R.R.#2, Georgetown, ON L7G 4S5</p> | <p>Suddenly, at his appointed time, God took to himself, his child and our special friend,</p> <p><b>ARCHIE WESTSTEYN</b></p> <p>on Oct. 12, 1991, at age 51.</p> <p>Our prayer is that God will comfort and strengthen Anky and her family in this very difficult time.</p> <p>Psalm 121.</p> <p>Martin &amp; Helen Boomsma</p> <p>George &amp; Shirley Bergsma</p> <p>Tom &amp; Riet Schenk</p> <p>Jake &amp; Linda Marissen</p> <p>Bill &amp; Connie Walraven</p> <p>Bill &amp; Rinny Gerrits</p> <p>Con &amp; Clara Oosterhof</p> <p>Cecil &amp; Irene Simpson</p> <p>Clare &amp; Nellie Jonkman</p> <p>Georgetown, Ont.</p> <p><b>Help Wanted</b></p> <p><b>REDEEMER COLLEGE</b></p> <p>requires part-time instructors for the Winter Term of the 1991-92 academic year in the following areas:</p> <p>Psychology (Abnormal Psychology) and Education</p> <p>(Teaching Elementary French)</p> <p>Applicants should possess at least a Master's degree and should be in agreement with the Reformed Christian basis of the College. Direct inquiries and applications to:</p> <p><b>Dr. Justin Cooper</b><br/>Vice-President (Academic)<br/><b>REDEEMER COLLEGE,</b><br/>Ancaster, ON L9G 3N6</p> <p><b>Employment wanted</b></p> <p><b>Experienced herdsman</b> looking for employment on dairy farm in Southern Ontario. Please call: (519) 247-3206.</p> <p><b>For Rent</b></p> <p><b>Roommates wanted</b> in three-bedroom house in <b>Beamsville, Ont.</b> Available any time. Call (416) 563-8402 or (416) 563-8961. Ask for Min.</p> <p><b>For rent or exchange,</b> new home in Florida. Beautiful area, close to all attractions (Disney, Epcot, M.G.M.). Exchange between May and Oct. Areas: Holland, Scotland, England, Vancouver, B.C. References. Mr. and Mrs. I. Mackie. R.R. #4, Lakefield, ON K0L 2H0. Phone: (705) 654-4766.</p> <p><b>Teachers</b></p> <p><b>DRAYTON, Ont.:</b> Calvin Chr. School needs a teacher for <b>Grade 1</b>, due to a maternity leave. This position will be available from December 1, 1991, until the end of the school year in June 1992. The ability to teach French is an asset. Please forward all inquiries and resumes to: Mr. A.J. Vanderstoel, Principal, Calvin Chr. School, Box 141, Drayton, ON N0G 1P0. Telephone: (519) 638-2935.</p> <p><b>LONDON, Ont.:</b> London District Christian Secondary School requires a <b>French language teacher</b> (part- or full-time), to fill a six-month maternity leave, beginning Jan. 6, 1992. Please send letter of application and resume, by Nov. 15, to Mr. H. Kooy, Principal. c/o LDCSS 24 Braeside Ave., London, ON N5W 1V3. Phone: (519) 455-4360.</p> <p><b>OSHAWA, Ont.:</b> Immanuel Chr. School, is accepting applications for the position of <b>teaching principal</b>, to commence with the 1992/93 school year. Please direct all inquiries and resumes to: Ann Mars, c/o Immanuel Chr. School, 849 Rossland Rd., West, Oshawa, ON L1H 7K4.</p> |
| <p><b>Birth</b></p> <p><b>VREUGDENHIL:</b></p> <p>Nick and Helene thank the Lord for the precious gift of a daughter</p> <p><b>STEPHANIE GRACE</b></p> <p>born on Sept. 30, 1991.</p> <p>A sister for Nicholas.</p> <p>The proud grandparents are Albert and Grace Mast and Kees and Liz Vreugdenhil of Chatham.</p> <p>Home address: 1717 Winter Rose Lane, Orleans, ON K1C 7A3</p>  | <p><b>Engagement</b></p> <p><b>ZANDBERGEN-HARBERS:</b></p> <p>Clare and Nellie Jonkman of Georgetown, Ont., are very happy to announce the engagement of their son</p> <p><b>BILL HARBERS</b><br/>to<br/><b>LAURA ZANDBERGEN</b></p> <p>daughter of Bill and Coby Zandbergen of Brinston, Ont.</p> <p>Wedding to take place, D.V., May 30, 1992.</p> <p><b>Personal</b></p> <p>Widow, 58 years old, Reformed, living in the Toronto area, would like to meet an honest, sincere, non-smoking gentleman between 58 and 62 years old. I love animals, reading and a warm home life. Please respond with picture to File # 2574, c/o Calvinist Contact, 261 Martindale Rd., Unit 4, St. Catharines, ON L2W 1A1</p>   |   |   |  |



# Events/Classified

## Miscellaneous



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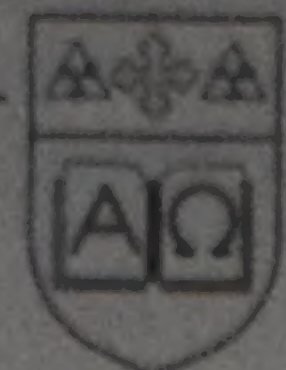
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### Redeemer College



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For more information contact:

Dr. Justin Cooper  
Vice-President (Academic)  
Redeemer College  
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(416) 450-6796

## Events

### ATTENTION:

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ad via fax, please be sure to:

1. send printed or typed copy
2. include billing address
3. include contact person with phone number

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P.S. I hope to see all my former students.

## Events

## Events

## A SPECIAL EVENING

The Ontario Christian School Teachers'  
Association (OCSTA) presents an evening of  
music and drama at the Hamilton District  
Christian High School on Thursday, October  
31, 1991, at 8 p.m.

This public event will feature a concert by  
**Peter Slofstra** and a dramatic presentation  
called "Treasure Chest" by **Joe Abbey-  
Colborne**.

Tickets at the door: \$7 (adults), \$5 (students),  
\$15 (family).

## REMEMBRANCE DAY PARADE DUTCH MARINE VETERANS

will take part in the Remembrance Day Parade  
in Aurora, Ont., on Sunday, November 10, 1991.

Assembly at the Aurora Shopping Plaza at 10 a.m., proceeding  
at 10:30 a.m. After the ceremonies we are invited by the  
Veterans of Aurora Branch 385 in the Legion Hall on the  
Industrial Parkway for lunch.

For information call:

Bas De Man (416) 277-0501 Piet Duyn (416) 493-6958  
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519-587-2448 for more information.

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Send your questions to  
**Peter and Marja**  
c/o Calvinist Contact.  
Confidentiality is assured.



Events

A witty exploration of the tricky English language

LONDON, Eng. (Canadian Scene) — Now spoken by more than 350 million people and the official second language in 44 countries, English has become the foremost global language of the century.

But as many who have come recently to the study of the English language know, it presents many pitfalls to the student. Here's what a new

book on the English language has to say: "Any language where the unassuming word 'fly' signifies an annoying insect, a means of travel and a critical part of a gentleman's apparel is clearly asking to be mangled."

The book is called *The Mother Tongue* and it is by Bill Bryson, an American journalist who lives in London,

England. This is his third book on language and should not only be of great assistance to the advanced student of English but also a source of many good laughs, for Bryson writes amusingly.

*Mother Tongue* has just been published in paperback at \$11.95 by Avon Books.

Church news

Christian Reformed Church

**Calls received**  
— to Telkwa, B.C., Cand. Tom Van Milligen of Highland, Indiana.

**Calls accepted**  
— To Trinity, Abbotsford, B.C., Rev. Gerrit Veeneman of Fruitland, Ont.

— to Community, Richmond Hill, Ont., as pastor of congregational life, Rev. John Groen of Trenton, Ont.

Calendar of events

|            |  |           |  |
|------------|--|-----------|--|
| Oct. 26    | Back to God Hour Rally, 8 p.m., Maranatha CRC, Woodstock, Ont. With Rev. Juan Boonstra and The St. Thomas Crescendo Male Choir.  | Oct. 31   | Annual volunteer appreciation day at Shalom Manor, Grimsby, Ont. Starts at 9 a.m. Speaker: Mrs. Eleanor Wood. For info. call (416) 945-9631.   |
| Oct. 26    | Reformation Day Rally sponsored by Ottawa area CRC's, Presbyterian and Baptist churches. Rally starts at 7:30 p.m. in Calvin CRC, Ottawa, Ont., with keynote speaker Dr. Jay Adams. (Also attend Sunday's inter-church rally, 7 p.m., at St. Andrew's Pres. Church; on Monday and Tuesday, at 10 a.m. and 7:30 p.m., listen to special speakers.) For info. contact Vivian Bylsma, 27 Overlake Dr., Nepean, Ont. | Nov. 1-3  | "Women Who Win," a fun-filled weekend for women of all ages and denominations. Sponsored by 100 Huntley Street. Bring a friend to Niagara Falls, Ont. For info. call (416) 961-8001.                     |
| Oct. 26    | Christian Rainbows meets at 10 a.m., CRC, Ingersoll, Ont. Theme: "Obtaining housing and support services for the psychiatrically disabled." To register call (416) 639-1075.   | Nov. 8    | Back to God Hour Rally, 8 p.m., Bethel CRC, Newmarket, Ont. With Dr. Joel Nederhood and the "Crusaders Male Choir."  |
| Oct. 26    | CLAC Fall Conference at CLAC's head office, 5920 Atlantic Dr., Mississauga, Ont. Speaker: Eric Floreen. Registration at 9:15 a.m. For info. call (416) 670-7382.   | Nov. 8    | Annual meeting of The King's College, Edmonton, Alta. At 8 p.m. in the KC Gymnasium. Keynote speaker: Dr. Henry Schuurman. Everyone welcome.   |
| Oct. 26    | "A special consultation on parental rights and responsibilities in education (Ontario Bill 125)," from 9:30 a.m. - 3:30 p.m., Meadowvale Community Church, Mississauga, Ont. Sponsored by the coalition for Religious Freedom in Education. For info. call (416) 825-3578.   | Nov. 9    | Back to God Hour Rally, 8 p.m., St. George's Anglican Church, Guelph, Ont. Speaker: Dr. Joel Nederhood with the OCMA (dir. by Leendert Kooij) and organist Andre Knevel.                                 |
| Oct. 26    | 1991 Holy Spirit Conference, Kennedy Rd. Kennedy Rd. Tabernacle, Brampton, Ont. Registration at 9 a.m. For info. call (416) 270-4026.  | Nov. 9-10 | "Partnership in the Gospel VI" conference at the Hilton and Calvin Seminary Auditorium, Grand Rapids, Mich. Speaker: Rev. Marchiene Rienstra. For info. call (616) 454-4888.                             |
| Oct. 26-27 | 40th Anniversary celebrations of the CRC, Port Alberni, B.C., (For details see C.C., Oct. 4/91).   | Nov. 10   | "Dutch Marine Veterans" participate in Remembrance Day Parade in Aurora, Ont. Assembly at Aurora Shopping Plaza at 10 a.m.   |
| Oct. 26-27 | 40th Anniversary of Chr. Ref. Church, Exeter, Ont. Oct. 26: entertaining program at Exeter Public School; Oct. 27: Special worship services at 10 a.m. and 7 p.m. For info. call (519) 235-0941.   | Nov. 11   | One-day conference of the Council of C.R. Churches in Canada (CCRCC), 2 p.m., Third CRC, Edmonton, Alta. Keynote speaker: Rev. Jack Vos. Theme: "Structuring the CRC in Canada for Distinctive Service." |
| Oct. 27    | City-wide hymn sing, 8 p.m., First CRC, Sarnia, Ont., with Rev. Jake Kuipers.  | Nov. 12   | Organ concert by Andre Knevel on the new organ of Cathedral of St. Catherine, 67 Church St., St. Catharines, Ont. Starts 8 p.m.  |
| Oct. 27    | "Mozart's Sacred Music," presented by "the Laudate Dominum Choir" at 8 p.m., in the Pines Chapel (Ursuline & Grand), Chatham, Ont. Directed by Barbara Mavin. Organist: Dick DeJonge.  | Nov. 14   | Back to God Hour Rally, 7:30 p.m., West End CRC, Edmonton, Alta. Mass choirs and male chorus. Speaker: Rev. Juan Boonstra.   |
| Oct. 27    | "Mozart's Sacred Music," presented by "the Laudate Dominum Choir" at 8 p.m., in the Pines Chapel (Ursuline & Grand), Chatham, Ont. Directed by Barbara Mavin. Organist: Dick DeJonge.  | Nov. 15   | Back to God Hour Rally, 8 p.m., First CRC, Red Deer, Alta. Speaker: Rev. Juan Boonstra.  |
| Oct. 31    | Eighth Annual Senior Citizens' Day, 9:30 a.m., Redeemer College, Ancaster, Ont. Speaker: Dr. Gene Haas. Entertainment in the afternoon. Lunch is \$7.50 p.p. Register now at (416) 648-2131.   | Nov. 16   | Annual membership meeting of Salem Chr. Mental Health Assoc. at Redeemer College, Ancaster, Ont. Registration: 9:30 a.m. Speaker: Edward Hagedorn. Lunch is provided.                                    |
|            |  | Nov. 16   | Back to God Hour Rally, 8 p.m., Maranatha CRC, Lethbridge, Alta. Speaker: Rev. Juan Boonstra.  |

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Weekly puzzle

by Charles Greenia

ACROSS

1 Crimson Tide family

5 Depots: abbr.

9 Fuss

13 Mideast sultanate

14 Zenith's opposite

16 From one end to the other

17 Dispatch

18 FL city

19 "I smell —"

20 — Lanka

21 "Nor any — iron" (Bible)

22 Office supplies

23 Chin. philosopher

25 Mosaic piece

27 "There's —" (Ophelia)

29 Some

32 Swarms

33 Soften

35 Ms Jillian

36 Parseghian

37 Negative prefix

38 Turning back

42 —Saxon

44 Of a peninsula

45 USNA freshmen

46 Symbol

47 Certain drink

49 Navy men: abbr.

51 Tristram's beloved

53 Gun gp.

56 Indian

57 Fish

58 Adam's place

59 Hgt.

60 Wall art

61 Ward (off)

62 Pry

63 Manner

64 Low card

1 2 3 4 5 6 7 8 9 10 11 12

13 14 15 16

17 18 19

20 21 22

23 24 25 26

27 28 29 30 31

32 33 34

35 36 37

38 39 40 41 42 43

44 45 46 47 48

49 50 51 52 53 54 55

56 57 58

59 60 61

62 63 64

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Last week's puzzle

LINE RINGS SWIG

OVAL ATONE LADE

PARK AVENUE ELLA

END TIME RULER

CONS PLATS

PAROLE DAUGHTER

AFODL BRINE RAE

RIDS ALONE MEGA

ERE AMASS FIELD

REORDERS CARTES

DIANE TARE

CARDM TANG APE

EMIT POOH CORNER

DOVE CANOE HORA

EKED TRIER ONES

8 Missile enclosure

9 Office supply

10 What holds a circus together?

11 Shah's land once

12 Routines

15 Poled a float

21 Throw

24 End

26 Contraction

27 Computer company

28 Star in Cygnus

29 Obstacle

30 Chemical compound

31 Comic Jay and family

33 Tin plate

34 Sea eagle

39 Tending to eat away

40 Fix

41 Philosophical system of 23A

- DOWN
- 1 Head man
- 2 USA word: abbr.
- 3 Overseas mail?
- 4 Conjunction
- 5 Haughty
- 6 Mex. food
- 7 Allan —
- 42 Der —
- 43 Tchrs. gp.
- 45 Squander
- 47 Rounded hill
- 48 — off one's back
- 49 Chin. dynasty
- 50 Chukker game
- 52 Refuse
- 54 Descartes
- 55 Artist Warhol
- 58 Newt

FROM COAST TO COAST

|                                 |                                   |  |
|---------------------------------|-----------------------------------|--|
| <b>BRITISH COLUMBIA</b>         | <b>NOVA SCOTIA</b>                | <b>FAITH 20-TV</b>   |
| Abbotsford-CFVR 7:30 am 850     | Digby-CKDY 6:00 am 1420           | Global TV Network  |
| Burns Lake-CFLD 9:15am 1400     | Kentville-CKEN 8:30am 1490        | Ontario: Mon.-Fri. 5:30 a.m.                                 |
| Kitimat-CKTK 8:30 am 1230       | Middleton-CKAD 8:30am 1350        |  |
| Osoyoos-CKOO 8:30am 1490        | New Glasgow-CKEC 7:30am 1320      | <b>VISION CANADA</b>   |
| Penticton-CKOK 8:30am 800       | Sydney-CJCB 8:00am 1270           | (every Saturday)   |
| Port Alberni-CJAV 10:30 am 1240 | Weymouth-CKDY 8:30am 103.1        | B.C. 4 and 7 p.m.  |
| Prince George-CIBC 8:30am 94.3  | Windsor-CFAB 8:30am 1450          | Alta. 5 and 8 p.m.   |
| Princeton-CKRP 8:30am 1460      |                                   | Sask. and Man. 6 and 9 p.m.                                  |
| Smithers-CFBV 9:15am 1230       |                                   | Ont. and Que. 7 and 10 p.m.                                  |
| Summerland-CKSP 8:30am 1450     | <b>ONTARIO</b>                    | Nfld., N.B., N.S. and  |
| Vancouver-CJVB 9:00am 1470      | Ajax-CHOO 9:30am 1390             | P.E.I. 8 and 11 p.m.   |
| Vernon-CJIB 9:30pm 940          | Atikokan-CFAK 10:30am 1240        |  |
|                                 | Burlington-CING(fr) 7:30pm 107.9  | Check your local listings for cable outlets airing FAITH 20. |
| <b>ALBERTA</b>                  | Chatham-CFCO 9:30pm 630           |  |
| Brooks-CKBR 8:00 am 1340        | Guelph-CJOY 9:00pm 1460           | <b>FRENCH-RADIO</b>  |
| Edmonton-CHQT 7:30am 880        | Hamilton-CHAM 7:30am 820          | <b>PERSPECTIVES REFORMEES</b>                                |
| Edson-CJYR 10:00am 970          | Kapuskasing-CKAP 9:00am 580       |  |
| Ft. McMurray-CJOK 8:30 am 1230  | Kingston-CFMK 10:00am 96.3        | <b>ONTARIO</b>   |
| St. Albert-CHMG 7:00 am 1200    | Newmarket-CKAN 8:00am 1480        | CFIX-Cornwall 9:30 am 1170                                   |
| Taber-CKTA 8:00am 1570          | Oshawa-CKAR 8:00 am 1350          | CRCL-Timmins 9:30 am 620                                     |
|                                 | Owen Sound-CFOS 10:30am 560       |  |
| <b>MANITOBA</b>                 | Pembroke-CHRO (Sat.) 6:30pm 1350  | <b>QUEBEC</b>  |
| Altona-CFAM 9:30am 950          | Pembroke-CHRO 10:00am 1350        | CHRS-Montreal 8:00 am 1090                                   |
| Steinbach-CHSM 9:30am 1250      | Sit. Ste. Marie-CFYN 10:00am 1050 | Valleyfield-CFLV 8:45 am 1370                                |
| Winnipeg-CJKS 9:15am 810        | St. Catharines-CKTB 8:00pm 610    |  |
|                                 | Sarnia-CHOK 7:30am 1070           |  |
| <b>NEW BRUNSWICK</b>            | Stratford-CJCS 8:45am 1240        |  |
| Fredericton-CFNB 6:30am 550     | Windsor-CKLW 9:00am 800           |  |
| Newcastle-CFAN 9:00am 790       | Wingham-CKNX 10:30am 920          |  |
| Saint John-CHSJ 9:00am 700      | Woodstock-CKDK(fr) 8:00am 102.3   |  |
| <b>PRINCE EDWARD ISLAND</b>     |                                   |  |
| Charlottetown-CFCY 7:00am 630   |                                   |  |
| <b>QUEBEC</b>                   |                                   |  |
| Montreal-CFOT(fr) 7:30am 92.5   |                                   |  |

THE BACK TO GOD HOUR



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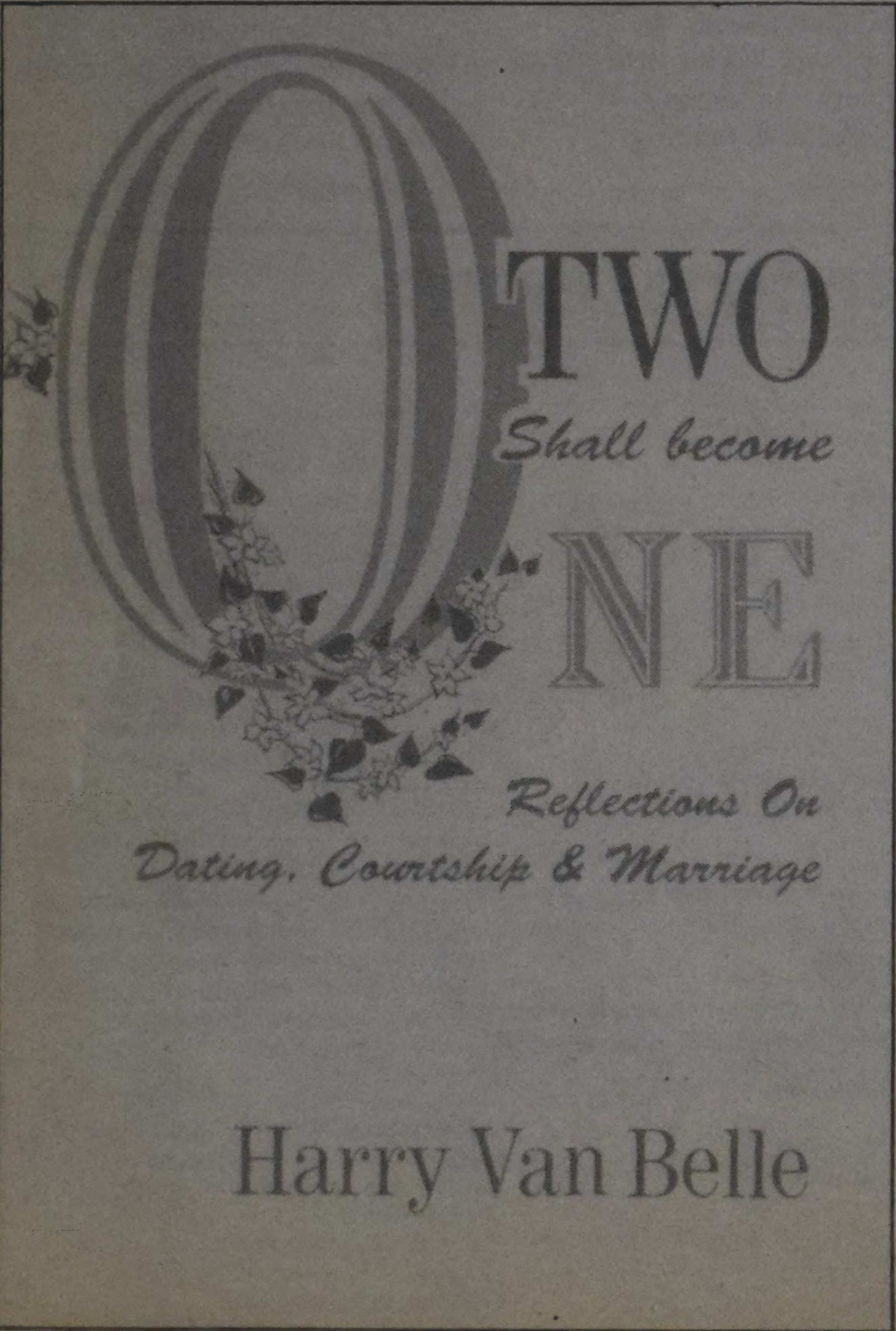


Books

Robert VanderVennen, book review editor

Christian living

Good sense on courtship and marriage



*Two Shall Become One: Reflections on Dating, Courtship and Marriage, by Harry Van Belle. Burlington, Ont.: Welch, 1991. ISBN 1-55011-192-2. Softcover, 80 pp., \$12.95. Reviewed by Mary VanderVennen, psychotherapist in Toronto, Ont.*

In this brief book Dr. Harry Van Belle has given the

Christian community a valuable resource in an area where both biblical principles and sound psychological wisdom are sorely needed today. Beginning with the biblical truth that God created men and women equal and intended them to be partners with each other, Van Belle takes us through the process by which a man and a woman become attracted to each other

and develop an intimate relationship which results in the exclusive commitment of marriage.

We live in a sex-crazed society in which sexual intimacy is often the only form of intimacy between men and women and is undertaken long before any other kind of intimacy has developed. Van Belle does a beautiful job of elevating sexuality to its rightful place as a fundamental dynamic in human relationships which includes but is not limited to eroticism. But he emphasizes the power and beauty of erotic desire and of sexual intercourse when it takes place within a context of intimacy and exclusive commitment. He manages to be principled without being moralistic.

Half of the book is addressed to those already married. Van Belle has some excellent suggestions for making marriage work in the area of communication, in increasing and enhancing intimacy, including sexual intimacy, and in resolving conflict.

Van Belle draws heavily on his experience as a counsellor as well as on his education as a psychologist and his own life experience. This combination makes the book both sound and readable. His emphasis is on what is right and biblical in human relationships. This is refreshing in that many books on courtship and marriage are oriented to looking at what is wrong.

However, it also leads me to my only reservation about the book, which is that the subject of homosexuality is not mentioned. Are there not words of advice and encouragement to the young person who may not find heterosexual attraction quite as simple and automatic as the book would indicate? Or to the married couple when one of the partners struggles against his/her attraction to the same sex?

Besides its value to anyone reading it, this book should be used widely in high schools, in church youth groups and in couples groups. Van Belle has packed a great deal into a short book, which makes it ideal for discussion. A suggestion for future editions might be to include some questions at the end of each section as discussion starters.

Dr. Van Belle is to be congratulated on a fine book. Thanks is also due to the Salem Christian Counselling Association which contributed money to the publishing project.



Friends of God  
Wayne Brouwer

Choir time

*“Sing to the Lord a new song! Sing to the Lord, all the earth!” (Ps. 96:1).*

It seems that a morning worship service was nearing its conclusion and what a glorious expression of worship it had been! The church was packed, the liturgy was meaningful, the message from the pulpit struck a deeply responsive chord, the congregational singing was at its very best and the choir beautifully lifted its descants, soaring through the thin veil that separates earth from heaven. It was a marvelous beginning to the week!

As the congregation stood for the parting hymn, the choir began its descent down the aisle. First in line were the sopranos and altos. And last among them was woman wearing a brand new pair of shoes. High heels. Very pointed high heels.

Halfway down the aisle there was a metal grate covering a heating duct. That pointed heel slipped right into the space between two bars and stuck tight!

But she was a professional! On with the music! On with the march! Without missing a note, she stepped out of her captive shoe and strode confidently toward the back!

And the fellow right behind her was just as sharp. He saw what was happening and instinctively reached down to pull her shoe loose. It went like clockwork: he had her shoe in his hand and he never missed a beat in the song!

But the heel was *very* stuck in the grate, and when he lifted the shoe, the grate came along. He was pretty startled — music in one hand, woman’s shoe stuck to the heating duct cover in the other! Still, professionalism reigned and he just kept marching on. Crisis averted! Not a note missed!

Till the fellow behind him stepped into the open duct!

Divine comedy

That’s a wonderful story, isn’t it? I wish I could have been there. And I think it brings out the best of what Psalm 96 is all about. Worship is there, to be sure, and singing. Glory and honour and mystical delight. Praise and adoration.

But Psalm 96 is actually more of an “earthy” song, a song for the markets and the fields, a song for the halls of parliament, a song for the open road and the expansive sky. And Psalm 96 is for real people who dress up nice in choir robes but who also step into heating ducts. It’s for people who notice the difference between justice and injustice because they’ve been themselves hurt a time or two. It’s for people who feel deeply and shout loudly, for folks who cower silently or rumble off tune, for children and adults who want to make a difference in life but know that too often circumstances have conspired against them.

Ps. 96 is for you and me, in the divine comedy of life, the comedy of activities that “happens” to unfold around us, but which we know has its roots in the sovereign, mighty, glorious, redemptive heart of God.

And a shout like that has to come out in music, doesn’t it? Narrative *tells*, but poetry *lifts*. Story *says*, but chorus *creates*. One *understands* through the preaching of the Word, but one *experiences* in the great music of the church. And that’s why music has always been the heart and soul of worship services. It’s not the church that *studies* together that stays together but the church that *sings* together.

In another generation young Isaac Watts came home from worship and criticized the service: stale, boring, lifeless. Not that the theology was wrong. Only that the language of worship wasn’t the language of the people, where they were at or where they wanted, by the grace of God, to be.

“Then *do* something about it!” challenged his father. And so Isaac did. He wrote new songs to declare the old truths in the language and expressions of the people. And in a short while the whole character of worship changed in his church. Because all around them the saints of God heard the harmony of creation. And when they finally received a part they could sing, it only unleashed within them a chorus that supplemented the grand symphony of the universe:

Were the whole realm of nature mine,  
that were a present far too small!  
Love so amazing, so divine,  
demands my soul, my life, my all!

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.



Calvinist Contact  
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